Peck.

THE

Churchman's Monthly Magazine.

[Vol. III.] SEPTEMBER, 1806. [No. 9.]

CONTENTS.

Reflections for September, 321
Remarks on Romans viii. &c. 324
On the Tree of Life, 326
The Christian Re-examined, 327
Exposition of the Articles of the Church, Article V. 331
Essay on Infidelity, No. VI. 332
A Series of Letters on Episcopacy Letter I. 337
Letters from Cowper, 342
Wesley's Reasons for not separating from the Church, concluded, 347
Essay on the nature of the Human Body, 350

POETRY.

Description of Jeshurah, 354
The war horse, paraphrased from Job, 354
The Prophesy of Balaam, 355
Singular [illegible] parsimonies, 356
Con[illegible] Churches, 358
Anecdo[illegible] Barrow, 359
Rural [illegible] Anecdotes 360

THAT WHICH IS OF GOD WE DEFEND TO THE UTTERMOST OF THAT WHICH HE HATH GIVEN: THAT WHICH IS [illegible], LEST IT WITHER EVEN IN THE ROOT FROM WHENCE IT [illegible]—HOOKER.

NEW-HAVEN: (Conn.)
PRINTED AT THE HERALD OFFICE, BY
OLIVER STEELE & CO.

MAGAZINE OFFICE, SEPT. 30.

WHEN reference is made to the date under which this is penned, the Publishers of the CHURCHMAN'S MAGAZINE *are admonished that another circle of their labors is nearly rounded, and of the consequent expediency that arrangements should be already hastening for its successor. The present volume will close with the year; and to secure a more efficient patronage for the next, than has been allotted to the current one, is impressively urged upon their attention. They have also the cheering conviction that this is attainable; but experience has instructed them to place their faith, no longer, in the single effect of their own limited influence and exertions. They must call to their aid, and the Proprietors and Publishers of this work do therefore most earnestly invoke, the active co-operation of all good and influential Churchmen, in augmenting its list of subscribers.*

With no brighter prospect than could be deduced from the retrospect, it were folly in those who are encumbered with the burden to persevere; but a brighter one they trust will yet dawn upon their labors—they believe it is already opening—for it has been experimentally taught them, that a trifling exercise of individual influence may do all that is needful to ensure an extended circulation. And knowing this, they will not indulge the thought a moment that Churchmen of character can require any other stimulant, than the assurance of its necessity, to assist by their countenance and commendation, in diffusing more generally among their fellow Churchmen, the first and only periodical work consecrated to the tenets of their Church, in America. Let it not be reproachingly said, that EPISCOPALIANS *are less faithful to their principles, than other sects around them. Let not a culpable luke-warmness withhold from the* CHURCHMAN'S MAGAZINE *the aliment indispensable to its usefulness, while several similar publications, diffusing sentiments which Churchmen cannot admit for orthodox, are patronized with a spirit and liberality that claim our respect, and ought to inspire our imitation. Let it not be even suspected they have less attachment to that venerable and Apostolic Church to which it is their glory to belong, than have other christian denominations for their peculiar doctrines and institutions. To the Clergy of the Episcopal Church these remarks are respectfully but pointedly, suggested: It is submitted for their consideration, whether the task of inviting subscriptions among their parishioners, does indeed equal the pleasurable consciousness of having enlarged the sphere of True Religion, by contributing to the success of a work which humbly aspires to inculcate its precepts and familiarize them to unlettered capacities. Several names are at this moment before our mind's eye, whose zeal, kindness and active good wishes, have procured for us thirty, forty, and even fifty subscribers, and remitted the whole payment in advance, to our order. Such liberality is entitled to much more than our thanks; but we should merit the reproach of ingratitude did we neglect this occasion for bearing testimony to the generous exertions of the Rev. Messrs.* Jackson, Brunene *and* Davis, *of Maryland; the Rev. Mr.* Rudd *and Mr. J.* Sims, *of New-Jersey; the Rev. Messrs.* Ireland *and* Hart, *of Long-Island, (N. Y.); the Rev. Messrs.* Perry *and* Judd, Thomas O. H. Croswell, *Esq. and Messrs.* Wright, Goodenow & Stockwell, *of New-York state; Mr.* Sibley, *of Great-Barrington, Mass.;* Jeremiah F. Jenkins, *Esq. of Providence, Rhode Island; and the Rev.* Samuel Andrews *and* Thomas Wetmore, *Esq. of the province of New Brunswick. These gentlemen will be pleased to accept our unfeigned thankfulness for their voluntary and successful endeavors, and generally very prompt remittances, for the Magazine. Nor can we omit to record the unexpected, because unsolicited kindness, shewn us by Messrs.* Marchant, Willington *& Co. proprietors of the Charleston Courier, in giving a full length insertion in their paper for several weeks to our prospectus, and volunteering their agency for the work. The favors received from the Clergy and others of our own state are numerous; but as the Magazine was founded*

under

THE

Churchman's Magazine.

[Vol. III.] SEPTEMBER, 1806. [No. 9.]

REFLECTIONS FOR SEPTEMBER.

AMONG the natural and strongly convincing proofs that an all-wise power reigns in the material world, and directs the whole with an even hand, is the consideration that day and night, light and darkness, are dispensed to every part of the world; taking the whole course of the year into account, the polar, the equatorial, and the middle regions, have equally the same space of time to enjoy the cheering light of the sun. The successive positions, in different regions, are infinitely diversified, but their sum is the same. With such admirable wisdom is the whole contrived, that although the several divisions between light and darkness perpetually vary, and are never the same, at the same time, in different regions, yet in the end, the sum total is the same in all regions. What but perfection itself could contrive and execute such a plan, poising in equal scales the divisions of time, and dealing justly to all their equal portion of that most perfect element, etherial light? Does not this world thus wear, strongly enstamped upon its face, the Divinity? That bright emblem of himself, being thus equally distributed, proclaims aloud his invisible hand! I say *emblem of himself*, for in his word he has chosen to characterize himself by this pure element, saying that he is *a light which lighteneth every man that cometh into the world.* A more apt resemblance of the divine nature than this, we find not among material things. As God, it pervades all peace, or at least so much of it as we are acquainted with; if not in full perfection, yet some degree of it is every where discernible. As the divine power, it is almost infinitely rapid in its motion: It is here and almost at an infinite distance at the same time. It is itself invisible, yet the medium by which all things else are seen, as God is that in which all things else exist. Light is the element which cheers the face of this lower world, as God gives life and spirit to all animated beings. It is the source of all beauty and splendour among material things, as God is the fountain of glory to a universe of worlds. There being so many points of resemblance, by a figure best adapted to our apprehensions, he may well be called light; well may he be said to *make his angels spirits, and his ministers a flaming fire.*

Seeing that light approaches so near to the pure etherial nature,

which reason points out as the first cause of all things, it is not strange that the heathen, being unacquainted with the mind and will of God by revelation, should conclude that the sun, that great fountain of light, was God, or at least his throne, and the place of his immediate residence, and hence be led to pay their adorations to that luminary. Seeing him perform his daily and annual round in exact order; experiencing that he was the fountain and source of light and genial warmth; that by his influence the earth budded and blossomed, and poured forth her fruits for sustenance and comfort, it was natural for them to conclude that the cause of so much beneficence must be the first cause of all; and therefore to him they bowed down and worshipped; with grateful hearts they hailed his rising beams that dispelled the darkness, and brought in the cheerful day.

This was, or rather it is (for it is still practiced in some parts of the world) a kind of idolatry much less culpable than many others, which ignorance and stupidity have sometimes taken up: for it has to plead in extenuation the powerful impression made by the object towards which it is directed; an object which the word of God directs us to consider as declaring his glory, and instructing us in his will: For *the heavens declare his glory, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard.* So long as the sun *cometh forth out of his chamber as a bridegroom, and rejoiceth as a giant to run his course*, all people and nations will understand his language, and the wise and prudent will receive instruction from his ways, and understand knowledge from his goings forth. Every day when that splendid luminary arises, gilding the horizon with light, and decking the whole face of nature with majesty and beauty, the pious Christian will elevate his mind to the great Author of light and life, by whom, and in whom, suns exist, and worlds move; and who every day rises upon his soul with the influences of his Holy Spirit, dispensing the spiritual life, and the light of his countenance: He will be excited to look by faith to the rising of that more glorious day, when the material sun shall no longer measure time, but there shall be one eternal splendour shining from the presence of God.

But at this season in the annual course of the sun, when day and night are dispensed to every part of the world in equal portions, we may usefully contemplate the subject in another point of view. Light is an apt emblem of prosperity and joy, as darkness is of calamity and woe: And these, by the wise direction of God, are about as equally dispensed to all men. Unequal they may frequently seem unto us; one may appear to enjoy far more than another; the day of prosperity to one may be long, and equally long the night of sorrow to another; but still take into the account the whole course of men's lives, with their different tempers and dispositions, and we have reason to think that the whole sum of their enjoyments and sufferings, their pleasures and pains, their actual good and evil, is nearly equal; what is lost, on either hand, at one period, is made up at another; the long night of sorrow in one part of life is compensated by as long a day of enjoyment in another. This scene of mortal

things is thus chequered and deversified with good and evil; as is the face of nature with light and darkness. God who reigns over all hath so ordained, and we cannot reverse the sentence of his will. It becomes us to receive the good with grateful hearts, as we rejoice in the light of the sun; and submit to the evil without murmuring and complaint.

Art thou then enjoying the sunshine of prosperity, forget not that a night of sorrow is coming; or art thou groping in the darkness of affliction, remember that though *heaviness may endure for a night, yet joy shall come in the morning.* Has thy day of pleasure been long, be not elated and over-confident, but consider that as long may be thy sorrows, before thou shalt have done with the present life. On the other hand, hast thou endured long calamities, sink not in despair, but hope to the end, that the morning of joy will come, and the day continue as long; for such is the lot of man; good and evil follow each other in constant succession as day and night, now brightening our prospects, and now obscuring our souls in darkness and mourning.

Thus is there no work nor device of the Almighty, in the natural world, but finds its counterpart in the moral, and may be instructive, if we will but attentively listen to its exhortations.

But the present commencing autumn and its accompaniments may be made to address the understanding in a language more intelligible and plain. To this end look abroad upon the earth! Behold the orchard and the forest bending under their loads, or the ground beneath strewed with abundance: See thy table replenished with delicious fruits, the apple, the peach, and the plumb; or the vats running over with wholsome beverage. Can you survey all this profusion with no higher sensations than what are experienced by the birds of the air, the ox, or senseless swine? Can you make of them no better use than merely to gratify your sensual appetite? God certainly intended that such *precious things brought forth by the sun*, should call forth, in reasonable natures, reflections more consenant to their excellence; even admiration and wonder at his divine skill displayed in such productions, with love and praise for his goodness in furnishing so many innocent pleasures. Look again at the fields standing thick with corn of the latter crop, coming now to full perfection, and say, do they excite in you no reflections, but an avaricious desire of hoarding earthly treasures? Is this the only pleasure you derive from beholding the bending ears? Is it mixed with no spark of gratitude to that kind being, by whose providential care the earth yieldeth her treasures? Walking amidst the abundance that is poured around, will you vainly imagine that it proceeds from your own arm, from your skill and industry; and has the agency of God no place in your thoughts? If so, reason and religion will cry shame on your stupidity and grossness: And well may we ask, wherein are you superior to the diminitive animal of the forest, who hoards his nuts, or smaller insect that crawls beneath your feet, groaniug under the weight of a single grain of corn, mindful only of the coming winter, and surveying only a few inches of ground?

Be not then stupidly unmindful of your great benefactor, whose influence has been diffused in the sun's blessed beams, and in the showers and gentle dews that have fallen during the long summer days, invigorating the earth and causing it to shoot up those delicious juices with which your appetite is so much gratified, and bringing to perfection those more solid productions, with which your table is to be loaded during the dreary months of winter, and life supported. Let your hands be strengthened to gather that abundance which waits for your cares, and your heart rejoice with religious joy; let it be a wise joy which floweth from a pious dependance on God. To him must all flesh come, for *he openeth his hand and filleth all things living with plenteousness;* and even the wild beasts of the forest *do seek their meat from him.* Shall man then be thoughtless and ungrateful? While he is gathering abundance, shall he forget who so liberally scattered what he gathers? If so, shame on his rational nature! He dishonours the rank in the scale of being which he professes to hold. By perverting or not using that reason which is given him to direct, he becomes less worthy of the bounti s of Providence than the ox that grazes the field, and instinctively lows his thanks to him who spreads the feast. Of this number of thoughtless ingrates, be not one; but let commencing autumn's profusion of fruits, and life-sustaining productions, awaken every sense to praise the God of seasons, the giver of life, and all its comforts.

FOR THE CHURCHMAN'S MAGAZINE.

REMARKS
ON ROMANS viii. 19, 20, 21.

For the earnest expectation of the creature worketh for the manifestation of the sons of God: For the creature was made subject to vanity, not willingly, but by reason of him who subjected the same in hope—Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.

THIS passage has been the subject of considerable difference of opinion among commentators: And when we consider the difficulty there is in understanding its meaning, it is not to be wondered at. In the first place, it is difficult to determine in what sense the word *creature* is here used. Does it mean the whole creation, both rational and irrational, animate and inanimate; or only man, as the most noble creature of God here below? Or again, does it mean only the animal nature of man as distinct from the soul? The word is certainly sometimes used in all these different senses: And nothing but a consideration of the context can determine in what sense it is here to be taken. By looking at the two next verses, it will appear most rational to understand it of the animal nature of man only, or the body as distinct from the soul; for the Apostle goes on thus: *For we know that the whole creation groaneth and travaileth in pain together until now; and not only they but ourselves also, which have*

the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, *the redemption of our body*. Here the Apostle seems to have determined the meaning of the word by using another instead of it, (viz) *body*. It is then the animal nature, the natural body which earnestly longs, and waits for the manifestation of the sons of God, or the adoption, as it is expressed in the last cited passage, or again *redemption from the bondage of corruption into the glorious liberty of the children of God;* as in the last verse of the words under view. It was the natural body that *was made subject to vanity, not willingly*, not of its own accord, or agreeable to the nature which God at first gave it, but it was subjected to corruption and vanity by him who subjected it.

True it is the Apostle says the whole creation groaneth and travaileth in pain, which should seem to comprehend all nature, and so it is sometimes understood, and the passage taken to be an indication that the inanimate creation was deranged and disordered by the fall. Although this may be true, and confirmed by other parts of scripture, yet we need not of necessity understand the words in so extensive a sense, especially when other parts of the same passage seem to confine them to a more limited sense. And indeed we very often use the phrase *whole creation*, to signify nothing more than all men. We may then pretty safely conclude that the word *creature* here means the animal body, which waits under many pains and sorrows, in much vanity and vexation, in full and certain prospect of death and dissolution, for the final ransom and deliverance from corruption, by the power of him who raised up Jesus from the dead, and thereby obtained redemption for our bodies, and adoption into the family of God. Even they who have the earnest of the spirit, who are assured by it of redemption from sin and death, do yet groan under the same load of vanity and infirmity to which all flesh is subject, and must continue to do so until redemption shall come.

Taking along with us, this explanation of the word *creature*, and we are the better prepared to get through with another difficulty in the words. Who was it that *subjected the creature to vanity in hope?* God, in the original creation, did not subject the creature to vanity. To think so, would be contrary to every view we have of creation. And on the other hand, how can it be said that our first parent, by the fall, subjected his posterity to vanity, *in hope*. What had *hope* to do in the case? what hope could he have of any thing but condemnation and death upon all his descendants? Nothing else surely, until the mercy of God interposed and opened the door of hope, by the promise of redemption and deliverance through a Saviour, to come in due time. Notwithstanding these difficulties, the subjecting of the creature to vanity, is undoubtedly to be referred to the first transgression; nothing else will bear examination. And now to obviate the appearance of incongruity hence arising, that it should be said our first parent subjected his posterity in *hope*, I would observe, that the passage does not appear to be quite correctly translated. It would be certainly as near the original, and make much more obvious sense, in the following manner: *For the creature was made subject to vanity, not willingly, but by him who subjected the same; being*

yet under hope that the creature itself also shall be delivered from the bondage of corruption. Rendered in this manner, the *hope* spoken of refers to the creature, and not to him who subjected the creature to vanity; and thus the whole is consistent with itself, with reason, and the nature of our faith.

The creature was made subject to vanity by the fall, to death and destruction, to an entire end, after a few vain years of toil and labour. Such would undoubtedly have been the end of our bodies, whatever may be our faith concerning the soul. But still hope was left, for the promise of God interposed; a Saviour was to come who should bring *life and immortality to light.* On this promise the creature relied, and had hope of deliverance from the bondage of corruption. On this hope, the whole creation leans; all men, heathens as well as those who enjoy the light of Revelation; hence confidence in another life; and how came they by this hope, but from the promise of God made to the first parent of all men? The manner and means how these hopes are to be fulfilled, the heathen are indeed ignorant of, but the substance they hold fast; and the Gospel warrants us in believing, that those of them who hold fast that hope, and live agreeable to what light and knowledge they have, shall enjoy a resurrection to glory among the adopted sons of God. And we who live under the full light of this hope, should make it the anchor of our souls, amid the vanities, sorrows and emptiness of a changing world; where death is ever in prospect, and where we know we cannot long stay. Under these circumstances, we should look forward to the time when redemption shall come, when our bodies shall be delivered from corruption, and become heirs of *the glory that shall hereafter be revealed in us.*

FOR THE CHURCHMAN'S MAGAZINE.

ON THE TREE OF LIFE.

WHEN man was created and placed in paradise, he had one sole propibition given him, *in the day thou eatest thereof, thou shalt surely die.* This prohibition and the threatened consequence of disobedience, necessary imply, that had man obeyed the prohibition, he would have been immortal, and consequently that his body would have been imperishable, subject to no disease, no decay. It then becomes a matter of enquiry, was it constituted as now it is of flesh and blood? I think there is full reason to believe it was; and that the tree of life, planted in the garden, was placed there for man to partake of as a preservative of his life, to repair all the wastes of time, to prevent disease and decay, and to perpetuate his existence so long as God should see fit to continue him in this earthly abode; and then he would have been translated directly into heaven, as Enoch and Elijah were. I see not what could be the meaning or use of the tree of life in the midst of the garden, if it were not for this end. And that God in his infinite wisdom and power, could endow a real material tree with a quality capable of producing such an effect, will

not be disputed. Nor can we well understand how man was not to die without some such expedient. This supposition makes the short account we have of man's continuance in paradise, and his being cast out for disobedience, a consistent and intelligible narrative, and I think it will not be so in any other way. Hence when man had disobeyed, and was obliged to relinquish his happy mansion, God says, as a reason for it, *lest he put forth his hand and take of the tree of life, and eat and live forever.* The tree it seems had not lost its life-giving power by the disobedience of man, but man had forfeited his right to the use of it, and therefore became mortal, subject to disease and death, by not having it in his power to use those means which were to keep him alive in his paradisaical state. The body, being left to its own natural frailty, must decay and come to final dissolution.

This idea accounts in a natural and easy manner for the length of human life in the first ages of the world. It would be natural for those bodies to continue sound and undecayed much longer before the seeds of corruption had had time and opportunity to gain their full growth, and work their entire effect. But having begun to operate on the human constitution, they would gain strength from generation to generation. This we should have reason to expect from what we observe in other cases, and what we should expect has actually come to pass. The life of man has dwindled to a mere nothing, in comparison to what it once was. A numerous train of life destroying causes, with an almost infinite number of diseases, have crept in, been generated from one to another, gained strength and violence by time, and are sweeping the human race down to destruction, many of them in very early life; and almost all before they arrive to an hundred years. All this it may be said, and often is said, is the consequence of sin. It is so originally, but immediately in consequence of our being deprived of the tree of life, which should have nourished and supported this otherwise feeble frame.

FOR THE CHURCHMAN'S MAGAZINE.

THE CHRISTIAN RE-EXAMINED.

HAVE you received the Holy Ghost since you believed?—This is a question once asked by an inspired Apostle of certain persons who had received only John's baptism, and were therefore not in the visible fold of Christ. But since we have reason to fear that many who are in that fold know as little as they did, *whether there be any Holy Ghost*, it may with propriety be asked of such. And you are perhaps prepared with an answer, that you trust in the promise of God—you believe he will own and bless the ordinances of his appointment, and accompany them with the gift of his spirit. Most true, you have not the slightest reason in the world to doubt it. It is clearly the doctrine taught in the sacred offices of the Church. It is most decidedly inculcated in the bible, and by reason. To think otherwise would be converting God's appointments into empty forms,

and unmeaning trifles derogatory of his honor. You consequently do well to rely upon his promise, that he ever does, and will dispense his spirit to all who come into Christ's fold according to his appointment.

But suppose what is highly probable, that you was received into the Church of Christ in infancy, when you could have no sense of the transaction; and what is very possible, at years of discretion you presented yourself to the solemn rite of confirmation with as little sense of what you was doing, with no more seriousness and solemnity of mind, than you would carry to a house of amusement, dare you think you have received the Holy Ghost to any good purpose? God has undoubtedly fulfilled on his part; he has afforded you the spirit to strive with your heart: But is that enough? Have you done what belongs to you? If you have ever since continued to live in the same careless manner, altogether occupied with worldly business or pleasure, you will not dare to say you have co-operated with the spirit, and therefore it might as well not have been given: To you it has been in vain; for where are the fruits? Perhaps you will say they are to be discerned in the virtues of a good life—that you are sober and temperate in your manners, just and upright in your deal, kind and charitable in your communications—that you are a dutiful child, or tender parent, and good neighbour—that you honestly endeavour at all times to do your duty, *to do justice, to love mercy, and to walk humbly with God*—that you strive in short to be a peaceable and good member of community. All these are indeed so many evidences that you have the spirit of God upon you; for an Apostle tells us that *the fruits of the spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness* and *temperance.*

But are these moral virtues evidence enough? A heathen might teach and practice all these virtues. Many a one doubtless has done it: And being without any other guide than the light of reason, God may accept of their imperfect service, for aught we know; and through the merits of his Son, give them an inheritance among the saints in light. Having improved well the one talent, they may receive a reward according to what they have improved. Having no conception of the spiritual connection between man and his Creator, that results from the union of the divine and human nature in Jesus Christ, they cannot be required to act on so exalted a view: They will therefore be judged according to what they have, and not according to what they have not.

But is all this any proof that you who have the bible in your hands may let your Christianity dwindle into a mere system of morality that unassisted men might teach; that has been taught and practiced to a great degree of perfection without the word of God? By no means. You know that you are called with an higher calling. Your bible tells you that if you have in your heart listened to that calling, the spirit of God dwelleth in you; that you are *the temple of God;* that it is he *who worketh in you of his good pleasure;* that without him you can do nothing; that *the spirit beareth witness with our spirit, that we are the children of God;* with abundance of declarations to this effect. Now what do you make of all this! Does it

stand for almost nothing in your mind; are these mere figurative expressions; and are you to believe there is no real immediate operation of the spirit of God on the soul? Have a care, that through fear of enthusiasm, you do not refine away all your faith, and all the substance of Christianity into a mere practical system of morals, to be attained unto by human aid only.

But here perhaps you are disposed to ask in your turn, do you want me to tell the precise time when the spirit of God began to operate? Must I be able to cite as evidence of it some extraordinary agitations of body, swoonings, trances and the like? I answer no. However some well meaning people may rely on these as evidences that the mighty power of God has come upon them; yet sober and rational Christians will look upon them as the effects of a warm imagination; or of a set design to impose on the unwary; and in either case pretty sure to produce spiritual pride, and overweening conceit of superior sanctity, a temper altogether repugnant to that of true and real Christianity; the spirit of which is humility, reverence towards God, and condescension towards men.

And can you find no medium between the languid excitements of mere morality, however rational, and the extravagant fervours of a wild enthusiasm? Is there no room for warm devotion and fervid piety without deserting order and reason? When you consider the awful majesty of God being every where present, but most with his people when they assemble for his worship, do you discern no reasons for strong emotions of reverence? When you contemplate what he has done for you by sending his Son to redeem you from sin and misery, do you see no cause for lively sentiments of gratitude to glow in your heart? When you call to mind, as your faith requires, that he sends his Holy Spirit to be intimately present with your spirit, to invigorate every good and holy emotion, how can you be otherwise than deeply affected? But when you also recollect that *he is a God of order and not of confusion*, how can you choose but take heed to your ways that you offer not the sacrifice of fools? How can you fail to chastise the disorderly sallies of enthusiasm into the sober, yet warm effusions of true piety? How should you be still, *and know that he is God!*

True Christian piety ought to be ardent; but it should glow with the steady light of the sun, and not with the sudden and irregular flashes of lightning. It should blaze towards heaven, but without crackling and noise, without smoke and sparks. Religion is a still, small voice speaking from the heart, and addressing the understanding as well as the affections. Can you produce these testimonies, that you have the spirit of God, that you have received the Holy Ghost? I require no more. It is a proof that will bear examination. It will endure and bring forth fruits. It is evidence of a religion seated and grounded in the heart, that will stand before temptation, that will not wither in the evil day, nor fade when calamity comes. Such a religion, if you have it, will be the solace of your own heart, and a blessing to those about you.

But perhaps you hesitate to believe, or altogether deny that there is any such thing as an operation of the spirit of God on the soul, and

yet profess to be a Christian. Because you cannot comprehend and explain every minute particular of the manner, you are disposed, perhaps, to ask, *how can these things be?* With the Bible before you, you forget that *the wind bloweth where it listeth, and you hear the sound thereof, but cannot tell whence it cometh, nor whither it goeth.* Suppose you cannot explain the manner, how the thing is, no more can you a thousand other things that daily take place, and which you firmly believe, nay, you know to be facts, Can you give any account of the union between soul and body? Can you tell how you think and act? Do you know how the grass grows? In short, after all your great wisdom, what do you know about things, save that God has so ordained they should be, and so they are? Will you then doubt in this single case, because you cannot bring God's ways down to a level with your own limited understanding? yet what mighty difficulty do you find in conceiving of this matter? May not God who is the pure essence of all spiritual perfection, be present to the spirit of man, and influence its motions, without using his bodily organs? It is stupidity and folly in the extreme, to say he cannot. And to say that a God of mercy and goodness, of wisdom and power, seeing our infirmities, and knowing our wants, would not interpose with his Spirit, is not only folly, but impiety, as tending to impeach his moral perfections.

Or again, do you fear the charge of enthusiasm? And does this make you hesitate to admit to the full extent, so undoubted a doctrine of the Gospel, as that of the divine influence on the soul? This doctrine has to be sure been abused, to the great scandal of pure Christianity, and the grief of rational and sober believers in the gospel of truth. But what then? So has every other truth contained in the word of God, or written in the hearts of men. Take care that your faith be rational: let it sink deep into your heart, and command all your affections: let it make you earnest and engaged, devout and serious in prayer and praise. Think of the divine presence and aid, in which you believe; call it often to mind, and let a holy awe seize your soul in every act of devotion, in public and private, in the house of God, and in your family. Let the same confidence in the divine aid inspire you with resolution in the discharge of your duties to men. Let them all be the effects of a determined principle, that you will not submit to temptations, knowing that through God you can do all things. Be charitable and kind towards all men. Towards gainsayers, be not haughty and overbearing, but meek and gentle. In all things be a pattern of goodness, and no matter how much zeal you exhibit in the cause of religion. If this must be called enthusiasm, it is the enthusiasm of the saints in Heaven, who worship before the lamb, casting their crowns before him, and ascribing to him salvation, and honour, and power; and saying, *thou art worthy, for thou wast slain and hast redeemed us by thy blood from every nation. Thou hast created all things, and for thy pleasure they are and were created.*

EXPOSITION OF THE ARTICLES OF THE CHURCH.

ARTICLE V.

Of the Holy Ghost.

"The Holy Ghost, proceeding from the Father and the Son, is of one substance, majesty, and glory, with the Father and the Son, very and eternal God."

THE third person in the Holy Trinity is called the Holy Ghost or Holy Spirit, and often the Spirit only. Frequent mention is made in the Old Testament of the Spirit of God, as at the creation of the world the Spirit of God is said to have *moved upon the face of the waters*...Gen. i. 2. And when the prophets received any supernatural power or knowledge, or any impression was made upon their minds for a particular purpose, it is generally ascribed to the spirit of God.

St. John has recorded, that Christ, not long before his crucifixion, said to his disciples, *I will pray the Father, and he shall give you another comforter, that he may abide with you forever, even the Spirit of Truth*....John xiv. 16. And in the following passage our Saviour speaks of the office of the Holy Spirit as having a close and necessary connection with his own personal ministry, and as being of the highest importance to the complete execution and accomplishment of the great scheme of human redemption. *I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you, and he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you*....John xvi. 7. Agreeably to this promise and declaration, on the day of Pentecost, and a few days after the ascension of our Saviour into Heaven, the Holy Ghost descended visibly upon the Apostles, and instantaneously communicated to them the power of speaking a great variety of languages, enabled them to work miracles in confirmation of the doctrines which they were to preach, and furnished them with zeal and resolution, and with every other quality necessary to the effectual discharge of their ministry.

But besides these great gifts communicated to the Apostles and others, and these particular interpositions for important purposes at the first promulgation of Christianity, and which are, for the sake of distinction, called by modern divines the *extraordinary* operations of the Spirit, there are other communications of a more general nature, which are called *the ordinary* operations of the Spirit. These consist in causing a change and renewal of men's minds, and in affording them inward and secret assistance to become good and virtuous. *The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance*....Gal. v. 22, 23. St. Peter, in his sermon upon the day of Pentecost, said, *Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call*...Acts ii. 38, 39. It is evident that the influence of the

Spirit spoken of in these passages must be common to all Christians, and cannot mean the extraordinary and miraculous communications, which were the portion of the very few, and continued but for a short time; and hence we derive this comfortable and important assurance, that the Spirit of God co-operates with our sincere endeavours after righteousness, and assists us in all our virtuous exertions.

In this Article the Holy Ghost is spoken of as proceeding from the Father and the Son. That the Holy Ghost proceeds from the Father, we learn from the express authority of St. John, whose words are, *The Spirit of Truth which proceedeth from the Father*...John xv. 26; and as Christ in the same verse says, *I will send the Spirit*; and St. Paul tells the Galatians, that *God hath sent forth the Spirit of his Son into their hearts*, we infer that the Spirit proceeds from the Son also; and indeed the union between the Father and the Son is such, that we cannot conceive how the Spirit can proceed from the one without at the same time proceeding from the other. But we must acknowledge that the procession of the Holy Ghost, although to be believed as being asserted in scripture, is far beyond our comprehension; and in subjects of this kind we cannot be too cautious and diffident in what we say and think.

In the explanation of the latter part of the first Article, which relates to the doctrine of the Trinity, it was proved from several texts of scripture, that the Holy Ghost is both a person and God. The following passages prove separately the divinity of the Holy Ghost, as asserted in this Article; and are also proofs of his personality. St. Peter, in punishing Ananias and Sapphira, uses the expressions, *lying to the Holy Ghost*, and *lying to God*, as equivalent. Christ himself calls the Holy Ghost *another Comforter*, to be sent in his stead, or to supply his absence. In these and several other passages, the Holy Ghost is plainly spoken of not merely as a quality or operation, but as a person; and the powers attributed to him are such that they can belong only to a divine person; if, therefore, the Holy Ghost be God, as well as the Father and the Son, and there be but one God, it follows that the Holy Ghost "is of one substance, majesty, and glory, with the Father and the Son, very and eternal God."

FOR THE CHURCHMAN'S MAGAZINE.

ESSAY ON INFIDELITY....No. VI.

THEY loved darkness rather than light, because their deeds are evil, is a maxim of him who *knew what was in man, and needed not that any one should teach him.* This maxim was most certainly just as applied to those of whom it was spoken; and we have reason to think it equally true of some men still. Yet to say that all, who renounce the gospel as the guide of life, and a light to lighten their footsteps into a future world, act on this principle, would doubtless be saying too much; for there are some, whom, from the tenor of their lives, we ought not to suppose so perverse in their dispositions. But when we consider how corrupt is the human heart, that *it is deceitful and desperately wicked, who can know it?* Frequently

not at all its possessor, there is too much reason to believe, and it is not therefore wrong to say, that men of perverse desires thinking, and thinking truly, that religion imposes a restraint on their inclinations, obliges them to be just and upright, humble and meek, to forgive injuries and affronts, to forbear revenge, and to be sober and temperate in the gratification of all their passions; they resist this restraint, and fly from it, by renouncing allegiance to the authority by which it is imposed. Pride of singularity, a desire to be thought superior to vulgar prejudices and superstitions, must come in for another share in the cause that produces infidelity: While there are no less evident reasons for believing, that many are really imposed on by fallacious reasoning; by having taken a wrong view of the ground on which a judgment should be formed; not intending to go wrong, they have erred from want of knowing how to go right. Their error is that of the judgment, and not of the heart and passions. Such need only just and correct information, and they will be set right.

Whoever duly considers what human nature is, in what situation a great proportion of mankind are of necessity placed; how they are occupied in pursuits foreign from improvement of the mind in learned research, and weighing the force of arguments, must see that they are compelled in a great measure to take first impressions, and be content with little more than a superficial view of subjects that fall under their contemplation. In religion they must depend either on what they deem a revelation from God, or the instruction of men, in whom they place confidence. Hence they are ever liable to be imposed on by false and partial representations of facts. An appeal to their feelings, interests and passions, is sure to make a strong impression, and have an abiding effect; an impression and effect not readily removed, but by an appeal to the same set of propensities, by interesting the same feelings on the other side. If infidels have been telling men, in their books, that the Christian system is injurious to their present welfare, (which is certainly true of many that have been published and circulated within the last fifty years) let them be shewn that the statement is not true; or if true in some degree, yet that the evils are counterbalanced by much greater good. The imposing declamation and address of these books have had, and are having, an effect on the minds of some injurious to the cause of truth, virtue, and religion; and the course pursued in these essays seems the most likely to oppose that influence. The confirmed Christian has indeed much better reasons to give *of the hope that is in him.* But they are reasons not adapted to the nature of the objection. When it is once seriously believed that our religion is the cause of great and sore evils, self-interest takes the alarm, and all that can be said of the fulfilment of prophesy, of miracles, of the internal excellency of the gospel, of its sublime morality, goes for nothing; and we may say that these arguments ought not to prevail against the conviction of such evils, as have been alledged by infidel writers; and which have shaken the faith of some. To such these essays are addressed; for such they are primarily intended. And if, by falling into the hands of any such, they should remove their doubts and misapprehensions,

and dispose them to look favourably on the cause of revelation, the object of the writer will be attained: From enemies, or at most wavering and undecided friends to revelation, they may be converted into sincere Christians. Without fear or affection, with no other distinctions in view than those of christian and anti-christian, revelationist and anti-revelationist, wherever and however they may exist, avowed or concealed, the same undeviating course will be pursued which has hitherto guided my progress.

In prosecution of this design, I last took notice of the influence which the gospel has had in softening the ferocity of war; and I now proceed to consider its effects on manners and customs in some other respects.

To those versed in the history of *Rome*, that nation among whom the gospel first spread, it is a well known fact, that practices prevailed under the name of amusement, from which humanity recoils, and it is with difficulty we are made to believe such things could be. Accustomed as we are to see and hear pity and humanity commended and rewarded, honoured and held in high repute among virtues, we can scarce think it possible that any government should tolerate, much less directly encourage, amusements, the whole tendency of which was to steel the heart against all the emotions of pity, to quench every sentiment of compassion and sympathy towards a fellow-creature! Yet so it actually was. I allude here to the amusements of the *Amphitheatre*, so called; the expense of which was either furnished from the public treasury, or by men in eminent stations, who thereby wished to ingratiate themselves with the people.

And that a proper estimate of these amusements may be formed, imagine twenty, thirty, or forty thousand people, according to the population of the place, or the expected magnificence of the shows, of all ages and conditions, and of both sexes, assembled in an immense building erected for the purpose, of a circular form; in the middle of which there is a vacent space covered with sand. At a signal given, a furious wild beast rushes from a place of confinement, and springs upon a man, who stands armed with a weapon to receive him. If the beast prove victorious, another and another is thrust forward to be torn in pieces; but when the victory declares on the other side, if humanity, or the caprice of the spectators so incline, the victor is spared and set at liberty. These combatants, it is true, were usually condemned criminals; but frequently men were found to expose themselves thus wantonly for hire. Criminals, if spared by the spectators, were pardoned, and hirelings had their reward. To this dreadful alternative, it is justly supposed the Apostle Paul alludes when he says, *If after the manner of men I have fought with beasts;* being condemned thereto for his courageous defence of the gospel. When we consider what human nature is, we have every reason to think that persons were often unjustly condemned, for the very purpose of swelling the numbers to be exhibited. And if their lives were justly forfeited, yet what a perversion of justice! They were used to corrupt others, and fit them for the same barbarous exhibition.

But the one half is not yet told; a stranger and more horrible outrage on the human character yet remains. Behold then the grave senator, the plain citizen, and the rude vulgar, with the matron and delicate female, in whose bosoms pity and compassion should dwell, all seated in their appropriate departments. After surveying perhaps an hundred human carcasses, mangled, and strewing the ground with as many slain beasts, they call for a higher and more interesting kind of entertainment; when lo! issuing from opposite sides of the bloody space, two combatants called *gladiators*, armed according to the fashion of the age, meet, salute, embrace, and then prepare for desperate fight; which is pretty sure not to end till one is killed outright, and the other, it is likely enough, severely wounded. See the spectators exulting in their streaming blood, applauding him who undauntedly faces death, or hissing and expressing every mark of contempt for him who shrinks from the uplifted sword. See expectation on tiptoe; every eye strained and eagerly waiting the event. Contemplate this bloody work till fifty or an hundred pairs in succession have thus, for no cause but pure amusement, shed each others' blood, and heaped the ground with the slain; call to mind that these combatants are either prisoners of war, compelled thus to take the lives of their friends under a hope of saving their own, or persons trained to the business, and serving for hire; thus making a trade of murder. What must have been a people that could encourage and delight in such exhibitions! How blunted must have been their feelings! And how prone to bloodshed and violence towards one another! Accustomed to witness human slaughter for their amusement, they can very hardly be supposed to have much abhorrence of it, to gratify any other passion. How ought we to hail, with the liveliest emotions of gratitude, the beneficent cause that has banished from the earth this blot upon the human character! This cause was the spirit of the gospel.

The early professors of Christianity saw the total opposition there was between such unnatural amusements, and the precepts by which they professed to govern their lives, and zealously set themselves to reform the monstrous abuse. They inveighed with spirit and high indignation against such wanton destruction of lives, and such a fatal sacrifice of all regard to humanity. They plead, they exhorted in the most moving and affectionate manner; they described the corruption of taste, and the hardened barbarity of heart produced by such spectacles. Hear one of them, who before his conversion had doubtless often witnessed these shocking scenes of blood and murder; but being converted, he stood among the most undaunted champions in opposition to them; and in the cause laid down his life.

"If you turn your eyes towards cities and places of resort, you will find there a more melancholy spectacle than what could arise out of the most solitary desart.

"Here you have prizes fought and men imbruing their hands in the blood of each other, for the entertainment of spectators as cruel and savage as themselves. Their bodies are dieted with strengthening food, their muscles filled up, and their limbs well hardened; they are, as it were, fattened for the sham-

bles, and pampered for the encounter, that they may sell their lives the dearer. Men are killed for the mere pleasure and recreation of men like themselves; and as if there were not otherwise ways enough of dying, there is a trade set up for murder, and great art and skill are applied for learning it. It is not, it seems, sufficient to commit the wickedness, without teaching it too! How is it possible for any thing to be more savage and inhuman? To have established forms of killing, and to give public testimonies of honour to the flagitious practice! Then again, what a monstrous custom is it which prevails amongst us, of men exposing themselves to the fury of wild beasts, whom no judicial sentence hath compelled to it? In the flower of their age, likely persons, and well accoutred, deck themselves out to their own funeral, glory in their shame, and fight with wild beasts for their lives, as if they were malefactors; when nothing but their own mad choice leads them to the encounter. Fathers are content to look on, whilst their sons are thus engaged; the brother perhaps is engaged within the rail, whilst the sister is a looker on without it; and though when these entertainments are most pompous and magnificent, the price of the seats rises in proportion; yet, rather than not be spectators of what ought to be their grief and their abhorrence, even mothers themselves (the more is their shame and scandal) will purchase room in them at any rate. They do not consider, that in such unnatural sights as these, even the eyes which behold them are in some measure murderers."*

Thus earnestly remonstrated the early Christians against a prevailing amusement—Thus boldly did they venture to oppose a custom justly deemed monstrous, though supported by the authority and power of long usage, and a mighty empire. Nor were their remonstrances in vain; for after hundreds and thousands of them had suffered death, frequently, we have reason to think, for no other reason than because they offended against these customs, whatever might have been the pretence; after laying down their lives in the same cruel manner, against which they remonstrated, they prevailed: The empire became Christian—These barbarous usages were abolished by law, were swept from the earth, we hope no more to return. But suppose the cause that swept them away were to cease its operation, who can answer for the consequences? Human depravity has once introduced, and for a long time supported these horrible practices; who will venture to say it may not do it again? It is to be feared that many, whose faith has been shaken by infidel writers and declaimers, are not acquainted with facts of so much moment as those now stated; yet these certainly are facts, and facts which should make them at least hesitate and enquire, before they listen to the suggestions on the other side of the question: They are facts of high importance, and enough, we may say, even if taken alone, to outweigh all that infidels have alledged.

* *St. Cyprian, Bishop of Carthage.*

LETTERS ON EPISCOPACY.

THE following is the first of a series of Letters, for which a place has been requested by their author, in continuation of a *controversy* which has for some time been carried on in the State of New-York, on the subject of Episcopacy. As many of our readers may be altogether unacquainted with this controversy, a concise statement of its rise and progress becomes necessary.

In the summer of 1805 there appeared in the *Albany Centinel* a course of Essays, under the title of *Miscellanies;* into which the author, the Rev. Dr. Linn, introduced some strictures on Church Government, tending to invalidate the arguments in favour of Episcopal Regimen, as understood and practiced in the Church. This drew forth some animadversions, through the same channel, from a writer who signed himself *A Layman;* and who it appears was really so, a Mr. *Thomas Yardley Howe*, by profession a Lawyer. In this task he was soon aided by the Rev. Mr. *Beasley*, of Albany, the Rev. Mr. now Dr. *Hobart*, of New-York, and some others under various signatures. Dr. *Linn* defended himself, and continued his strictures, and thus the controversy went on till the subject was supposed to be pretty thoroughly canvassed, and the printers became reluctant to a further continuation; when all the pieces on both sides were collected into a volume by Dr. *Hobart*, with a preface, and explanatory remarks and notes. This was complained of in one of the New-York papers, by Dr. *Linn*, as unfair; and the complaint was answered by Dr. *Hobart*. But here the affair has not rested, for Dr. *Linn* has lately solicited the attention of the public by a *Pamphlet*, in the form of *Letters* addressed to Dr. *Hobart;* and our correspondent, so far as is known, being a new auxilliary on the side of Episcopacy, requests a place in the Magazine, in a course of *Letters* addressed to Dr. *Linn*.

When the primary object of our *Miscellany* is considered, which is to instruct Episcopalians, and confirm them in the doctrines and tenets which they profess and deem sacred, no apology can be needed for lending its pages in aid of a cause so important, of a tenet so fundamental in the Church as this is taken to be by every true Episcopalian. Religious, as well as every other kind of controversy, if conducted with good temper and moderation, will subserve the cause of truth. Whether our correspondent shall so conduct, must be left to the reader to judge; not being yet in possession of the whole, we can only say, we trust that candour will guide his pen in the prosecution of the subject.....EDIT.

A SERIES OF LETTERS,

Addressed to the Author of the "MISCELLANIES," published in the year 1805, in the Albany Centinel.

BY EUSEBIUS.

"*A thousand five hundred years and upwards, the Church of Christ hath continued under the sacred regimen of Bishops. Neither for so long hath Christianity been ever planted in any kingdom throughout the world, but with this kind of government alone; which, to be ordained of God, I am, for mine own part, even as resolutely persuaded, as that any other kind of government in the world whatsoever, is of God.*" Hooker's Eccle. Polity, book 7th, p. 373.

LETTER I.

SIR,

SOME time since, I read the controversy occasioned by your *Miscellanies*, published last year in the *Albany Centinel*. I have weighed your observations with all the impartiality and candour of

which I am capable. Notwithstanding this conviction, I should not choose positively to assert, that I am totally free from prejudice. I well know the imperious influence of long conceived opinions, and the extreme difficulty of removing from the human mind every degree of bias, which they unavoidably give it. Yet this must be done, in order to judge fairly, and to determine in this and every other controversy, on which side the truth lies. I will make every effort in my power to attain this happy disposition, and will promise you to suppress, as much as I can, the feelings of indignation, which several provoking passages, and much gross misrepresentation in your numbers, are calculated to excite.

I have also read with strict attention, and I trust with impartiality, the answers to your papers by *Cyprian* and a *Layman;* and I can say without the least qualification, that, if they have no advantage over you in any thing else, they have it in point of coolness, decency of expression, and politeness of manner. But, in my humble opinion, they have it also in point of argument and fact. They build nothing upon obscure passages of scripture, but speak to the common sense of mankind, in the cases of Timothy and Titus, and the angels of the seven churches in Asia. They also give you a *few*, out of a *multitude* of testimonies, from the ancient fathers; and they assert, what neither you nor any other person can disprove, that till the time of Calvin, there was no Church upon earth, under any other form of government, but the *Episcopal*.

This being the case, it may be deemed unnecessary to say any thing more upon the subject. There certainly exists no *necessity* for it, even taking into the account your *seven letters*, and *Mr. M'Leod's catechism;* but still it may have its use, to supply what your opponents have omitted, and to exhibit under a different arrangement, and in somewhat different points of light, their observations and arguments.

In reflecting upon this subject, I have always wondered how it could be, that the government of the Church, diffused through Europe, Asia and Africa, should ever have been a subject of dispute. The mode of government, both in church and state, is a matter of notoriety, exposed to the observation of every human creature, and its great outlines and essential parts are not to be mistaken. From the history of the different nations of the world, we are able to say what their government was in every thing material; and we can trace in most of them even their variations and revolutions. But it seems the government of the *Christian Church*, notwithstanding the united testimony of the ancient historians and fathers, is still a subject of debate. They all assert, when they say any thing upon the subject, that it was, in the several periods in which they lived, *episcopal*, and that it *was so* from its very foundation.* We read of no dispute upon this subject till the days of Calvin, and even *he* bears testimony to its apostolic origin. But his followers were determined

* The ingenious author of the Miscellanies has the hardihood to deny this. It has already been proved by his opponents, and it will be further proved in these letters. This is one of the points which I beg leave to invite the author particularly to discuss.

to strip it, if they could, of that plea. They soon set their wits to work, to invent something that had a semblance of argument, and by means of the promiscuous use of *bishop* and *presbyter*—of a *supposed* extinction of the apostolic office—of the impracticability of an *uninterrupted succession*—of *presbyterian ordinations*, and *congregational bishops*,* have spread such a mist over a subject, which, before the 16th century was perfectly clear, that it has really become, to persons unlearned and unacquainted with the history of the Church, confused and perplexed. But this could never be, if the advocates for ministerial parity would cease to dispute about names and titles, and attend solely to facts. The government of the Church, like every other fact, must be proved by competent testimony; and if all the testimonies of the primitive writers are in favor of *diocesan episcopacy*, even if the scriptures were silent upon the subject, in the name of common sense, what more would we have? That we *have* this unanimous testimony, shall be demonstrated beyond every degree of reasonable coutradiction.

As the best writers on your side of the question have conceded, that the Church became *episcopal* about the middle of the 2d century, I need not quote from the fathers of a later date. Irresistible must be the evidence that could draw from them this important concession, which, in its consequences, will completely prove the point we have in view.

The assembly of presbyterian divines, in their *Jus. divin. minis. Angli.* p. 104, have this question—"How long was it, that the Church of Christ was governed by the common council of presbyters, without a bishop set over them? *A.* Dr. Blondel, a man of great reading and learning, undertakes in a long discourse to make out, that before the year 140, there was not a bishop over presbyters."† This gives us the opinion of the presbyterian ministers met at Westminster. Chamier, a protestant divine of the French Church, says, "that inequality (of bishops and presbyters) was very ancient, and near the times of the apostles. Nay, he acknowledges that "the innovation (as he calls it) took place, the first age having *not yet*, or *scarcely* elapsed."§ Now one of the apostles, St. John, outlived the first age, dying at Ephesus, A. D. 101. Salmasius, who wrote on this subject before Blondel, and of whom Blondel is generally an

* It is not a little amusing, to see how much the different denominations of dissenters from Episcopacy differ among themselves upon these points. Are their differences an argument *for* or *against* episcopacy?

† Yet this same Dr. Blondel was so inconsistent, as to conclude his "Apology for the opinion of Jerome," with these words—"By all that we have said to assert the rights of the presbytery, we do not intend to invalidate the ancient and apostolical constitution of episcopal pre-eminence. But we believe, that wheresoever it is established conformably to the ancient canons, it must be carefully preserved; and wheresoever, by some heat of contention, or otherwise, it has been put down or violated, it ought to be reverently restored."—When the Westminster divines, at whose instance he wrote his apology, saw this conclusion of the manuscript, they warmly remonstrated against it, and insisted upon its being expunged. To please them, he gave it up. See Durell's view of the government of the reformed churches, p. 339, 340.

§ Inequalitatem esse vetustissimam ac vicinam apostolorum temporibus. Aut nondum elapso, aut vix elapso primo sæculo.

echo, says, in his book called *Walo Messalinus*, cap. 4, p. 253, "About the beginning, or middle of the second age, the first bishops were placed over the presbytery." Another divine of the same church, Du Moulin, instead of exposing himself by *guessing*, candidly gives up the point. He says that "Episcopacy is of apostolic institution, and, whatever name we may give Timothy or Titus, whether that of bishops or evangelists, it is manifest that they had episcopal successors, who enjoyed their pre-eminence."* Bucer, a divine of the Swiss Church, acknowledges, "that though the episcopal office was imposed upon all the presbyters, yet so notwithstanding, that always, even in the times of the apostles themselves, one of the presbyters was chosen and ordained to be a guide of this (episcopal) office, and as it were, a *prelate*, who went before all the rest, and had the care of souls, and administered the episcopal office, chiefly and in the highest degree."† With Bucer agrees Calvin, in his comment on Titus, i. 5.‡ "At that time (of Timothy) there was no equality among the ministers of the Church, but some one in authority and council had the pre-eminence." Richard Baxter, a nonconformist minister of the 17th century, acknowledges that there were fixed bishops in the time of St. John. He also says, that "episcopal ordination is to be sought for, and where there is no necessity, God does not approve of irregular ordinations."§ To these concessions I add the testimonies of Drs. Doddridge and Campbell. The former admits, that the distinction between bishops and presbyters was as ancient as the time of Ignatius, i. e. the beginning of the 2d century, and just after the death of St. John. The latter allows it to have taken place towards the close of the 2d century.¶

Now, the first question that I would ask upon this point is, What can be the reason, that the most learned adversaries of episcopacy, are so much at a loss for the time of its origin? If there was a change of government, as they pretend, nothing could have been more obvious than that change. Let us state the case fairly. The apostles (you say) left the Church under a presbyterian form of government; that is, all the ministers of religion were perfectly equal as to the right and power of ordaining, exercising discipline, and regulating the affairs of the Church. They had their presbyteries and their synods, or general assemblies, in which there was not the smallest distinction, but what the election of a *moderator* for the time being produced. This form of government must have been obvious to every Christian; it was daily before their eyes; its operation they continually felt; they must, therefore, have been perfectly sensible that it was of apostolic appointment. Yet, in the course of forty or fifty years, this apostolic form was, suddenly, without the least noise, opposition, or difficulty, changed into one materially different, both in

* Ordinem episcopalem esse juris apostolici, &c.

† Liber de anima. cura interscript. Ang. p. 380.

‡ Non eam fuisse tunc æqualitatem inter ecclesiæ ministros, quin unus aliquis authoritate & consilio præesset.

§ Hoadly on conformity.

¶ For the testimony of the former, see Chandler's Appeal; and of the latter, the Ecclesiastical Lectures.

its principle and its consequences. One of the presbyters in every Church, started up a prelate, or diocesan bishop, with the *sole* power of ordaining and confirming, and the *chief* power of exercising discipline; and all this was effected (nobody knows how) by election, or usurpation, or magic, or any thing else. And the beauty of this transformation is, that not one of the ancient fathers, contemporary with, or subsequent to this change, knew any thing about the matter; but on the contrary, all declare that episcopacy is of apostolic institution. I have read, Sir, the curious stories of transformations which Ovid gives us, and, no doubt, *you* also have read them; but certainly neither you nor I have the smallest degree of faith in them. Yet you seem firmly to believe, what, to my apprehension, is as incredible as any fiction in Ovid. However, if you can "swallow this camel," I have no right to object; the inconvenience is entirely your own; but I must confess that my stomach is not sufficiently capacious for such a meal.

If a change of government took place so soon after the apostolic age, upon what principle did the Church act? Had such contention and confusion every where arisen, that both clergy and laity perceived that subordination among the clerical order was absolutely necessary? If so, what a reflection upon the apostles, to have been so ignorant of human nature, and so destitute of sagacity, as not to be aware of the mischievious effects of their own institution! Nay worse, what a reflection on the holy spirit, under whose influence the apostles regulated, in all material points, the affairs of the Church! Surely, the authors of ministerial parity could never have been aware of the difficulties and absurdities in which they involved themselves, when they abolished episcopacy, and introduced in its place a presbyterian regimen; a regimen which, when the Church was in a high degree of purity, and thousands were still alive who had lived under the government of the apostles, was found to be so bad, as to make a change absolutely necessary. And what completes the climax of incredibilities, there is not the least hint in all antiquity of any such thing, nor of any motion, tendency or design to that effect. *Credat Judæus Apella, non ego.*

Perhaps, Sir, you will say, that the change was not occasioned by any contention or confusion in the Church, which rendered an *ecclesiastical superior* necessary, but by the ambition, intrigue and usurpation of a few men of talents and enterprize. This is making the matter much worse, for a change upon this ground was morally impossible. Could the many thousands of presbyters in the Christian Church, in the 2d century, be so stupid as not to perceive an attempt to wrest from them their indisputable rights? Or could they be so degenerate and corrupt as to be totally regardless of them? Is it in the nature of man to relinquish what he deems valuable, and can preserve without a struggle, or the slighest inconvenience? At that time, ecclesiastical power was entirely spiritual, supported altogether by *opinion* and *conscience*. The civil arm was not stretched out for the *protection*, but for the *destruction* of the Church. *That*, therefore, could not have been exerted in favour of the *few ambitious* prelates. Nor could intrigue and refined policy alone effect this wonderful

change. They require such a variety of happy coincidences, as could not have taken place in the state of the Church at that period. No *general* council had met; in no *provincial* council was the question ever agitated; or if it had been, and carried too, it could not have extended the change beyond its own province. There is no record of this kind, no hint to this purpose, in all antiquity. This discovery was left for the sagacious moderns; and but for a comparatively small part of them.

I beg, Sir, that you will not think I mean to insult your understanding, when I ask, do you suppose it morally possible, that a few of the most eminent presbyterian ministers in the United States, could, by any means whatever, short of compulsion by the civil power, effect a change of this kind? I have no doubt that you will laugh at the folly of the question. But, Sir, the folly becomes still more glaring, when the question comprehends all the presbyterians throughout the Christian world. Upon your hypotheses, human nature in the 2d century was materially different from what it is *in this*. What was *then* easily effected, it would be morally impossible to effect *now*. Men loved misery in *that age*, but *in ours* they abhor it. *Then*, art and intrigue possessed magical power, and were irresistible; *now*, the extent of their influence is well known, and may be effectually counteracted. At that time, *great* events were not recorded, while the *most insignificant* were. Men *then* accomplished by simple volition, what *now* requires vigorous action. In short, a total revolution has taken place in the human mind. Its principles, its motives, its feelings, its powers, have undergone a complete change.

In my next I shall resume this subject, and continue to point out more of the absurdities in which this *fiction* of a change of government involves its advocates.

LETTERS FROM COWPER.

THE following Letters of the Poet *Cowper*, deserve to be read, not only as they prove the amiable propensities of the man; but as containing and illustrating a very important sentiment, about which there has been some difference of opinion among Christians. EDITOR.

LETTER VI.

To Mrs. COWPER, at the Park-House, Hartford.

April 17, 1766.

MY DEAR COUSIN,

AS in matters unattainable by reason, and unrevealed in the scripture, it is impossible to argue at all; so in matters concerning which reason can only give a probable guess, and the scripture has made no explicit discovery, it is, though not impossible to argue at all, yet impossible to argue to any certain conclusion. This seems to me to be the very case with the point in question. Reason is able to form many plausible conjectures concerning the possibility

of our knowing each other in a future state, and the scripture has, here and there, favoured us with an expression, that looks at least like a slight intimation of it; but because a conjecture can never amount to a proof, and a slight intimation cannot be construed into a positive assertion; therefore I think we can never come to any absolute conclusion upon the subject. We may indeed reason about the plausibility of our conjectures, and we may discuss with great industry, and shrewdness of argument, those passages in the scripture, which seem to favour the opinion; but still no certain means having been afforded us, no certain end can be attained; and after all that can be said, it will still be doubtful, whether we shall know each other or not.

As to arguments founded upon human reason only, it would be easy to muster up a much greater number on the affirmative side of the question, than it would be worth my while to write, or yours to read. Let us see therefore what the scripture says, or seems to say towards the proof of it; and of this kind of argument also I shall insert but a few of those, which seem to me to be the fairest and clearest for the purpose. For after all, a disputant, on either side of this question, is in danger of that censure of our blessed Lord's, "Ye do "err, not knowing the scripture, nor the power of God."

As to parables, I know it has been said in the dispute concerning the intermediate state, that they are not argumentative; but this having been controverted by very wise and good men, and the parable of Dives and Lazarus having been used by such, to prove an intermediate state, I see not why it may not be as fairly used for the proof of any other matter, which it seems fairly to imply. In this parable we see that Dives is represented as knowing Lazarus, and Abraham as knowing them both, and the discourse between them is entirely concerning their respective characters and circumstances upon earth. Here therefore our Saviour seems to countenance the notion of a mutual knowledge and recollection; and if a soul that has perished shall know the soul that is saved, surely the heirs of salvation shall know and recollect each other.

In the first epistle to the Thessalonians, the 2d chapter and 19th verse, St. Paul says, "What is our hope, or joy, or crown of rejoi- "cing? Are not even ye in the presence of our Lord Jesus Christ at "his coming? For ye are our glory and our joy."

As to the hope which the Apostle has formed concerning them, he himself refers the accomplishing of it to the coming of Christ, meaning that then he should receive the recompense of his labours in their behalf; his joy and glory he refers likewise to the same period, both which would result from the sight of such numbers redeemed by the blessing of God upon his ministration, when he should present them before the great Judge, and say in the words of a greater than himself, "Lo, I and the children whom thou hast given me." This seems to imply that the Apostle should know the converts, and the converts the Apostle, at least at the day of judgment; and if then, why not afterwards?

See also the 4th chapter of that epistle, 13, 14, 16, which I have not room to transcribe. Here the Apostle comforts them under their

affliction, for their deceased brethren, exhorting them "Not to sor-"row as without hope;" and what is the hope, by which he teaches them to support their spirits? Even this, "That them, which sleep "in Jesus, shall God bring with him." In other words, and by a fair paraphrase surely, telling them they are only taken from them for a season, and that they should receive them at the resurrection.

If you can take off the force of these texts, my dear cousin, you will go a great way towards shaking my opinion; if not, I think they must go a great way towards shaking yours.

The reason, why I did not send you my opinion of Pearshall was, because I had not then read him; I have read him since, and like him much, especially the latter part of him; but you have whetted my curiosity to see the last letter by tearing it out; unless you can give me a good reason why I should not see it, I shall enquire for the book the next time I go to Cambridge. Perhaps I may be partial to Hervey for the sake of his other writings, but I cannot give Pearshall the preference to him, for I think him one of the most scriptural writers in the world.

Yours,
WM. COWPER.

LETTER VII.

To Mrs. Cowper, at the Park-House, Hartford.

April 18, 1766.

MY DEAR COUSIN,

HAVING gone as far I thought needful to justify the opinion of our meeting and knowing each other hereafter; I find upon reflection, that I have done but half my business, and that one of the questions, you proposed, remains entirely unconsidered, viz. "whether the things of our present state will not be of too low and mean a nature to engage our thoughts, or make a part of our communications in heaven?"

The common and ordinary occurrences of life, no doubt, and even the ties of kindred, and of all temporal interests, will be entirely discarded from amongst that happy society, and possibly, even the remembrance of them done away. But it does not therefore follow, that our spiritual concerns, even in this life, will be forgotten, neither do I think that they can ever appear trifling to us in any the most distant period of eternity. God, as you say in reference to the scripture, will be all in all. But does not that expression mean, that being admitted to so near an approach to our heavenly Father and Redeemer, our whole nature, the soul, and all its faculties, will be employed in praising and adoring him? Doubtless, however, this will be the case, and if so, will it not furnish out a glorious theme of thanksgiving, to recollect "the rock whence we were hewn, and the hole of the pit whence we were digged?" To recollect the time when our faith, which under the tuition and nurture of the Holy Spirit, has produced such a plentiful harvest of immortal bliss, was as a grain of mustard seed, small in itself, promising but little fruit, and producing less? To recollect the various attempts

that were made upon it, by the world, the flesh, and the devil, and its various triumphs over all, by the assistance of God, through our Lord Jesus Christ? At present, whatever our convictions may be of the sinfulness and corruption of our nature, we can make but a very imperfect estimate either of our weakness or our guilt. Then, no doubt, we shall understand the full value of the wonderful salvation wrought out for us: and it seems reasonable to suppose that in order to form a just idea of our redemption, we shall be able to form a just idea of the danger we have escaped; when we know how weak and frail we were, surely we shall be more able to render due praise and honour to His strength who fought for us; when we know completely the hatefulness of sin in the sight of God, and how deeply we were tainted by it, we shall know how to value the blood by which we were cleansed as we ought. The twenty-four elders in the in 5th of the Revelations, give glory to God for their redemption, out of every kindred, and tongue, and people, and nation. This surely implies a retrospect to their respective conditions upon earth, and that each remembered out of what particular kindred and nation he had been redeemed, and if so, then surely the minutest circumstance of their redemption did not escape their memory.—They who triumph over the beast in the 15th chapter, sing the song of Moses, the servant of God; and what was that song? A sublime record of Israel's deliverance, and the destruction of her enemies in the Red Sea, typical no doubt of the song which the redeemed in Sion shall sing to celebrate their own salvation, and the defeat of their spiritual enemies. This again implies a recollection of the dangers they had before encountered, and the supplies of strength and ardour they had in every emergency received from the great deliverer, out of all. These quotations do not indeed prove that their warfare upon earth includes a part of their converse with each other, but they prove that it is a theme not unworthy to be heard even before the throne of God, and therefore it cannot be unfit for reciprocal communication.

But you doubt whether there is *any* communication between the blessed at all, neither do I recollect any scripture that proves it, or that bears any relation to the subject. But reason seems to require it so peremptorily, that a society, without social intercourse, seems to be a solecism, and a contradiction in terms, and the inhabitants of those regions are called you know in scripture an innumerable *company*, and an *assembly*, which seems to convey the idea of society as clearly as the word itself. Human testimony weighs but little in matters of this sort, but let it have all the weight it can: I know no greater names in divinity than Watts and Doddridge; they were both of this opinion, and I send you the words of the latter:

"Our *companions in glory* may probably assist us by their wise and good observations, when we come to make the *providence of God*, here upon earth, under the guidance and direction of our Lord Jesus Christ, the *subject of our mutual converse*."

Thus, my dear cousin, I have spread out my reasons before you for an opinion which, whether admitted or denied, affects not the

state or interest of our soul:—May our Creator, Redeemer and Sanctifier, conduct us into his own Jerusalem, where there shall be no night, neither any darkness at all, where we shall be free even from innocent error, and perfect in the light of the knowledge of God in the face of Jesus Christ.

Yours faithfully,
WM. COWPER.

LETTER VIII.

To Mrs. Cowper, at the Park-House, Hartford.

Huntingdon, Sept. 3, 1766.

MY DEAR COUSIN,

IT is reckoned, you know, a great achievement to silence an opponent in disputation, and your silence was of so long continuance, that I might well begin to please myself with the apprehension of having accomplished so arduous a matter. To be serious, however, I am not sorry, that what I have said, concerning our knowledge of each other, in a future state, has a little inclined you to the affirmative. For though the redeemed of the Lord shall be sure of being as happy in that state as infinite power, employed by infinite goodness, can make them, and therefore it may seem immaterial whether we shall, or shall not, recollect each other hereafter; yet our present happiness at least is a little interested in the question. A parent, a friend, a wife, must needs, I think, feel a little heart-ache at the thought of an eternal separation from the objects of her regard: and not to know them, when she meets them in another life, or never to meet them at all, amounts, though not altogether, yet nearly to the same thing. Remember them, I think, she needs must. To hear that they are happy, will indeed be no small addition to her own felicity: but to see them so, will surely be a greater. Thus at least it appears to our present human apprehension; consequently, therefore, to think, that when we leave them, we lose them forever, that we must remain eternally ignorant whether they, that were flesh of our flesh, and bone of our bone, partake with us of celestial glory, or are disinherited of their heavenly portion, must shed a dismal gloom over all our present connexions. For my own part, this life is such a momentary thing, and all its interests have so shrunk in my estimation, since by the grace of our Lord Jesus Christ I became attentive to the things of another, that like a worm in the bud of all my friendships and affections, this very thought would eat out the heart of them all, had I a thousand; and were their date to terminate with this life, I think I should have no inclination to cultivate and improve such a fugitive business. Yet friendship is necessary to our happiness here, and built upon Christian principles, upon which only it can stand, is a thing even of religious sanction—for what is that love, which the Holy Spirit, speaking by St. John, so much inculcates, but friendship? The only love, which deserves the name; a love which can toil, and watch, and deny itself, and go to death for its brother. Worldly friendships are a poor weed compared with this, and even this union of spirit in the bond of peace, would suffer in my

mind at least, could I think it were only coeval with our earthly mansions. It may possibly argue great weakness in me, in this instance, to stand so much in need of future hopes to support me in the discharge of present duty. But so it is—I am far, I know, very far, from being perfect in Christian love, or any other divine attainment, and am therefore unwilling to forego whatever may help me in my progress.

You are so kind as to enquire after my health, for which reason I must tell you, what otherwise would not be worth mentioning, that I have lately been just enough indisposed to convince me, that not only human life in general, but mine in particular, hangs by a slender thread. I am stout in appearance, yet a little illness demolishes me. I have had a severe shake, and the building is not so firm as it was. But I bless God for it with all my heart. If the inner man be but strengthened day by day, as I hope under the renewing influences of the Holy Ghost, it will be, no matter how soon the outward is dissolved. He who has in a manner raised me from the dead, in a literal sense, has given me the grace, I trust, to be ready at the shortest notice, to surrender up to him that life, which I have twice received from him. Whether I live or die, I desire it may be to His glory, and it must be to my happiness.—I thank God that I have those amongst my kindred to whom I can write without reserve of sentiments upon this subject, as I do to you. A letter upon any other subject is more insipid to me than ever my task was, when a schoolboy, and I say not this in vain glory, God forbid! But to shew you what the Almighty, whose name I am unworthy to mention, has done for me, the chief of sinners. Once he was a terror to me, and his service, Oh what a weariness it was! Now I can say I love him, and his holy name, and am never so happy as when I speak of his mercies to me.

Yours, dear cousin,

WM. COWPER.

WESLEY'S REASONS, &c.

[Concluded from page 304.]

Copy of a Letter from the Rev. CHARLES WESLEY *to the Rev. Dr.* CHANDLER, *just before the Doctor's embarkation for America.*

London, April 28, 1785.

REVEREND AND DEAR SIR,

AS you are setting out for America, and I for a more distant country, I think it needful to leave with you some account of myself, and my companions through life. At eight years old, in 1715, I was sent by my father, Rector of Epworth, to Westminster school, and placed under the care of my oldest brother Samuel, a strict churchman, who brought me up in his own principles. In 1727, I was elected student of Christ Church. My brother John was then fellow of Lincoln.

The first year at college I lost in diversions. The next, I betook myself to study. Diligence led me into serious thinking. I went

to the weekly sacrament, and persuaded two or three young scholars to accompany me; and likewise, to observe the *method* of study prescribed by the statutes of the university. This gained me the harmless nickname of *Methodist*. In half a year my brother left his curacy of Epworth, and came to our assistance. We then proceeded regularly in our studies, and in doing what good we could to the bodies and souls of men.

I took my degrees, and only thought of spending all my days at Oxford; but my brother, who always had the ascendant over me, persuaded me to accompany him and Mr. Oglethorpe, to Georgia. I exceedingly dreaded entering into holy orders; but he overruled me here also; and I was ordained Deacon by the Bishop of Oxford, one Sunday, and the next, Priest by the Bishop of London.

Our only design was to do all the good we could, as ministers of the Church of England, to which we were firmly attached both by education and principle. My brother still acknowledges her the best national Church in the world.

In 1736 we arrived as missionaries in Georgia. My brother took charge of Savannah, and I of Frederica; waiting for an opportunity of preaching to the Indians. I was, in the mean time, secretary to Mr. Oglethorpe, and also secretary of Indian affairs.

The hardships of lying upon the ground, &c. soon threw me into a fever and dysentery, which forced me in half a year to return to England. My brother returned the next year. Still we had no plan but to serve God and the Church of England. The lost sheep of this fold were our principal care; not excluding any Christians of whatever denomination, we were willing to add the power of godliness to their own particular form.

Our eldest brother Samuel was alarmed at our going on, and strongly expressed his fears of its ending in a separation from the Church. All our enemies prophesied the same. This confirmed us the more in our resolution to continue in our calling; which we constantly avowed both in public and private, by word, and preaching, and writing; exhorting all our hearers to follow our example.

My brother drew up rules for our society, one of which was, constantly to attend the Church prayers and sacrament. When we were no longer permitted to preach in the churches, we preached (but never in church hours) in houses or fields, and sent from thence, or rather carried, multitudes to Church, who had never been there before. Our society, in most places, made the bulk of the congregation, both at prayers and sacrament.

I never lost my dread of a separation, or ceased to guard our societies against it. I frequently told them, "I am your servant as "long as you remain members of the Church of England, but no longer. Should you ever forsake her, you renounce me." Some of our lay-preachers very early discovered an inclination to separate, which induced my brother to publish reasons against a separation. As often as it appeared, we beat down the schismatical spirit. If any one did leave the Church, at the same time he left our society. For fifty years we kept the sheep in the fold, and having fulfilled the number of our days, only waited to depart in peace.

After our having continued friends for above seventy years, and fellow-labourers for above fifty, can any thing but death part us? I can scarcely yet believe, that in his eighty-second year, my brother, my old intimate friend and companion, should have assumed the episcopal character, ordained elders, consecrated a bishop, and sent him to ordain the lay-preachers in America. I was then in Bristol at his elbow; yet he never gave me the least hint of his intention. How was he surprised into so rash an action? He certainly persuaded himself that it was right.

Lord Mansfield told me last year, that *ordination* was *separation*. This my brother does not, and will not see; or that he has renounced the principles and practice of his whole life; that he has acted contrary to all his declarations, protestations, and writings; robbed his friends of their boasting; realized the nag's head ordination; and left an indeliable blot on his name, as long as it shall be remembered.

Thus our partnership here is dissolved; but not our friendship. I have taken him for better for worse till death us do part, or rather re-unite us in love inseparable. I have lived on earth a little too long, who have to see this evil day; but I shall very soon be taken from it, in stedfast faith that the Lord will maintain his own cause and carry on his work, and fulfil his promise to his Church; "Lo, I am with you always, even unto the end of the world."

Permit me to subscribe myself,
Reverend and dear Sir,
Your faithful and obedient servant and brother,
CHARLES WESLEY.

P. S. What will become of those poor sheep in the wilderness, the American methodists? How have they been betrayed into a separation from the Church of England, which their preachers and they no more intended than the methodists here? Had they had patience a little longer, they would have seen a *real primitive bishop* in America, duly *consecrated* by *three Scotch Bishops*, who had *their* consecration from the English Bishops, and are acknowledged by them as the same with themselves. There is therefore not the least difference betwixt the members of Bishop Seabury's Church, and the members of the Church of England.

You know I had the happiness to converse with that truly apostolical man, who is esteemed by all that know him, as much as by you and me. He told me he looked upon the methodists in America as sound members of the Church, and was ready to ordain any of their preachers, whom he should find duly qualified. His ordination would be indeed genuine, valid, and episcopal. But what are your poor methodists now? Only a new sect of presbyterians. And after my brother's death, which is now so very near, what will be their end? They will lose all their usefulness and importance; they will turn aside to vain janglings; they will settle again upon their lees, and, like other sects of dissenters, come to nothing.

TO THE EDITOR OF THE CHURCHMAN'S MAGAZINE.

Sir,

THE Anecdote, that sometime since appeared in your Miscellany, of the European who imagined that the people of a certain town had all hanged themselves, put me in mind of a pamphlet I have sometime had in my hands, addressed to the people of Scotland, and intended to correct the same kind of negligence alluded to in the anecdote. If you think any part of the sentiments it contains worthy of notice, I should like to have them inserted.

R. I.

AN ESSAY

ON THE NATURE OF THE HUMAN BODY, AND THAT SINGULAR RESPECT AND VENERATION SHEWN TO IT, AFTER DEATH, AMONG ALL PEOPLE AND NATIONS WHATSOEVER.

And they told David, saying, That the men of Jabesh-Gilead were they that buried Saul. And David sent messengers unto the men of Jabesh-Gilead, and said unto them, Blessed be ye of the Lord, that ye have shewed this kindness unto your lord, even unto Saul, and have buried him. And now the Lord shew kindness and truth unto you: And I will also requite you this kindness, because ye have done this thing....2 Sam. ii. 4, 5, 6.

Behold therefore, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace....2 Kings xxii. 20.

Why should not my countenance be sad when the city, the place of my father's sepulchres, lieth waste?....Nehem. ii. 3.

And the son of David, King Solomon, said, *If a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he have no burial; I say, that an untimely birth is better than he*....Eccles. vi. 3.

And he said unto me, Son of man, Can these bones live? And I answered, O Lord God, thou knowest....Ezek. xxxvii. 3.

It is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power....1 Cor. xv. 42, 43.

THE ancient *philosophers*, who dreamed of a state of pre-existence of souls, imagined and asserted, that the body of man is a thing adventitious to the soul, a prison fitted only to its degenerate state. This opinion, so very derogatory to the nature of man, has been adopted by too many in latter ages, even Christians not excepted, who, had they consulted only some of the plainest passages in their Bibles, might have escaped the snare. For, certain it is, that the body is so far from being adventitious to the soul, or a thing superinduced, that, on the contrary, it is an essential, constituent part of that compounded being called man; as the holy scriptures expressly declare, that the body had the first and the soul the second place in the creation or formation of man, so that the body was made before the soul, Gen. i. 26. *Let us*, (said the ever-blessed THREE IN ONE AND ONE IN THREE) *make man in our image, after our likeness.* Which text is fully and clearly explained, chap. ii. ver. 7. where we find it recorded, that the body was first created, and then the soul, in these words, *And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life: and man became a living soul.* To be a little more particular upon this text; is it not very

remarkable, that even the body alone is here called *man*, before it was endowed with a soul? as it was the *body only* that was formed of the dust of the ground, and yet it is called *man*. Into whose nostrils did the Lord God breathe the breath of life? even into the nostrils of that *body*, named *man*. *And*, then, and not till then, *man*, [the *body*] *became a living soul*, or, a fit habitation for the soul to dwell in. Every one will easily understand, that the house must be built and finished, before one can enter into it, and dwell in it. I would be ashamed to insist thus minutely upon so very plain a point, but that the inattention of many calls loudly for it. Mean time, I desire not to be mistaken in this matter, as if I meant the body to be the chief part of man: No; far from it. My plain meaning is this; that though the soul be the principal, and indeed the most excellent, part, yet the body also is one constituent and essential, though inferior, part of man, thus proceeding from the hands of his *Creators*, as they are expressly called in the original, Eccles. xii. 1. *Remember now thy Creators in the days of thy youth.*

Most excellently does an antient author of the Christian Church, Justin Martyr, reason upon this topic. He flourished about the year of Christ, 132, as he presented his first apology for the Christians in 140, and suffered martyrdom for the faith at Rome in 163. His words are these, and may be the words of every true Christian. "What is man, says he, but a rational animal consisting of soul and body? Is then the soul by itself alone the man? No; it is only the soul of the man. May the body then be called the man? No; it can only be called the body of man. If then neither of these, separately, be the man, that only which consists of the union of both can be called the man." *Frag. de Resur. ap. Grab. Spicil. Patr. Secul.* 2. *p.* 188.

This point being established, one, with all submission, may argue thus: Seeing the body, from its original make, is an essential and constituent part of man, hence proceeded that singular respect and veneration, shewn to the bodies of human creatures after death, among all people and nations, whether *Patriarchal*, *Judaical*, *Heathen*, or *Christian*, in their decent, costly and religious interment of them.

As to the *Patriarchal* state, we have abundant testimony from the most ancient records in the world, the books of Moses; by which we find, that their funerals were performed, and their sepulchres provided, with an officious piety, and sometimes at no small expence. In the 23d chapter of Genesis, we have the beautiful, interesting history of Abraham's soliciting the people where he sojourned for a burying place to his bosom friend. With what earnestness and assiduity did the Father of the faithful humbly make his addresses to the children of Heth, for a grave to the remains of his beloved Sarah? The words are marked with a noble simplicity, and contain the ardent breathings of a pious soul. *And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and sojourner with you: Give me a possession of a burying place with you, that I may bury my dead out of my sight.* It is worth remarking here, that these children of Heth were the descendants of the cursed Ham, and a warlike gigantic people, for of them were the Anakims; and yet they made a most generous and humane return to the mournful

husband, and, moreover, had sepulchres so very capacious, that they could spare others a share of them. *And the children of Heth answered Abraham, saying unto him, Hear us, my lord, thou art a mighty prince*, or, *a prince of God*, as the margin has it, *amongst us; in the choice of our sepulchres bury thy dead: None of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.* But Abraham humbly and thankfully refused to accept of the friendly and seasonable present, now offered him, well knowing, that the way to secure a possession or property in any thing, is by purchase only; and therefore, he must needs buy the *cave* or vault, *of Machpelah*, as he would by no means have it for that which cost him nothing. Accordingly, a bargain was struck, and Abraham paid unto the proprietor, Ephron, *four hundred shekels of silver*, amounting to about fifty pounds sterling of our money, as Josephus reckons the shekel at half an ounce, that is, much about our half crown. A round sum, may some smart wits say, for a grave to an old wife! but so thought not the good Abraham. Nay, it was deemed a kindly and low price, as may be gathered from the words of Ephron. *What is that between thee and me?* said he, *bury therefore thy dead.* There is one expression in this chapter, which merits particular notice, as it is repeatedly used, and the *sacred oracles* never deal in vain repetitions. In ver. 17, we are told, that the burying ground was *made sure* unto Abraham, and the same is told us in ver. 20. In the first instance, the sepulchre was *made sure* by Abraham's paying down the price, *current money with the merchant*, before all the inhabitants of the city, as witnesses of the bargain. In the second, the same expression is repeated, because the purchase was finally confirmed by his depositing the body of Sarah in the cave, which was a taking actual possession, or, as we call it, *infeoftment*, of the ground. Several other useful reflections might be made from this portion of holy writ; but I choose not to be tedious, and therefore must leave any farther improvements to the ingenuity of the reader. Mean time, I cannot forbear expressing my wishes, that every husband would attentively study this same chapter, and learn from father Abraham a lesson of conjugal affection, and of heart-feeling tenderness, for a good and a virtuous wife, one of the chief blessings on this side the grave.

In the same sepulchre was Abraham buried by his two sons Isaac and Ishmael, Gen. xxv. 9, 10. And, doubtless, Isaac was interred likewise in the same cave, by his two sons, Esau and Jacob, Gen. xxxv. 27, 28, 29—xlix. ver. 31. But this is not all that can be said upon the subject. It was ususal for parents to take an oath of their children, which they religiously performed, that they should bury them with their fathers, and even carry their bones with them, whenever they should quit the land where they were sojourning. For proof of this let us turn over to Gen. xlvii. 29, 30, 31. *And the time drew nigh, that Israel must die; and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh,* [a token of homage and subjection] *and deal kindly and truly with me: Bury me not, I pray thee, in Egypt; but I will lie with my fathers, and thou shalt carry me out of*

Egypt, and bury me in their burying place: And he said, I will do as thou hast said. And he said, swear unto me: And he sware unto him. And Israel bowed himself upon the bed's head; that is to say, in devotion to God. Yea, so very earnest was Jacob in this his last request, that, when he was blessing his sons, he renewed his charge to them with greater precision, pointing out the ancient burying ground, and the purchasing thereof, in these words, Gen. xlix. 29, to the end; *And he charged them, and said unto them, I am to be gathered unto my people: Bury me with my father, in the cave that is in the field of Ephron the Hittite; in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought, with the field of Ephron the Hittite, for a possession of a burying place. (There they buried Abraham and Sarah his wife, and there they buried Isaac and Rebekah, and there I buried Leah.) The purchase of the field, and of the cave, that is therein, was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.* Be it remarked, by the bye, that in chap. xlviii. ver. 2, it is said, that *Israel strengthened himself, and sat upon the bed;* which he seems to have done as upon a seat of judicature or authority: And whether or not a common expression in a neighbouring nation, *viz. A bed of justice*, be derived from this ancient pattern, let the learned and curious determine. Then it is said, as above, that *he gathered up his feet in the bed;* meaning, his entire resignation to the call of God, or, as if he expired, at his own will, even as Christ did, a type of whom he was.

According to the oath of Joseph, so it was performed. Pharaoh frankly consented to his fulfilling it, though he might have pretended important business to have detained Joseph from any such journey, as he was prime minister in Egypt. So sacred was the regard, which this heathen king entertained for the religion of an oath even in another man, that he could not think of his violating it for his sake; which Christian kings and princes, who play fast and loose with their own oaths, would do well to consider and lay to heart. Gen. l. 5, 6.

Joseph imitated the example of his father with an improvement upon it; for he took an oath, not only of his brethren, but likewise of all their families, to carry up his bones to the ancient burying ground. *And Joseph said unto his brethren, I die: And God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence*, Gen. l. 24, 25; so very natural, and worthy of imitation, is it, to desire to be buried with our forefathers. *And Moses took the bones of Joseph with him:* [about 144 years after his death] *for he had straitly sworn the children of Israel, saying, God will surely visit you, and ye shall carry up my bones away hence with you*, Exod. xiii. 19. *And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem, for an hundred pieces of silver, and it became the inheritance of the children of*

Joseph; Josh. xxiv. 32. They thought proper to bury Joseph in that portion of land, which his father Jacob had given him, (see Gen. xlviii. 22, compared with chap. xxxiii. 19, and John iv. 5,) as his personal property, rather than in the cave of Machpelah, which, perhaps, might not be large enough to contain all the bodies that were at the same time brought up out of the land of Egypt. For, though we are not told what became of Joseph's brethren and kindred, who died in Egypt, yet, without doubt, their bodies were carried into the land of Canaan, to be buried there, as they would have the same desire, and give the same charge concerning their bodies. And, indeed, a tradition prevailed among the Jews, that they were all carried thither with the bones of that great man, Joseph; which is confirmed by the words in Acts vii. 15, 16. *So Jacob went down into Egypt, and died, he and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.* This as to the Patriarchal people.

[To be continued.]

POETRY.

DESCRIPTION OF JEHOVAH,

Psalm 18—*By Dr. Ladd.*

HE spoke: and lo! the heavens were bow'd,
High on cherubic wings he rode,
Majestic to behold.

Profoundest night, the black abyss,
And the thick gloom of all the skies,
Beneath his feet were roll'd.

Tempestuous winds about him past;
Sublime upon each winged blast,
The great Jehovah came.

He flew abroad, all cloth'd in fire,
But bade thick clouds of smoke aspire,
To wrap the awful flame.

Enfolding skies his brightness veil'd:
And, in the depth of night, conceal'd,
His dread pavilion stood.

The blacken'd clouds around him sweep,
And the dark waters of the deep,
Enthrone their sov'reign God.

'Midst pealing thunders, fire and smoke,
Jehovah awful silence broke,
And shook the pow'rs beneath.

The rapid lightnings of the sky,
In awful dread of the MOST HIGH,
Were scatter'd by his breath.

THE WAR-HORSE.

PARAPHASED FROM JOB.

By the same.

"And hast thou given the horse strength, hast thou clothed his neck with thunder?"

AGAIN th' Almighty from the whirlwind broke,
And thus to Job, in stern continuance spoke:
"Didst thou the horse with strength unequall'd mould,
Whose lofty neck the writhen thunders fold?
And canst thou make th'intrepid courser fly,
When steely dangers glitter in his eye?

"See! all around him spreads the flamy cloud,
Spurn'd from his nostrils, while he snorts aloud,
Trembling with vigour, how he paws the ground,
And hurls the thunder of his strength around!
Behold! he pants for war, and scorning flight,
Collects his strength, and rushes to the fight.

"When clouds of darts a sable horror spread,
And the full quiver rattles o'er his head:
To him no dread the sound of battle bears,
The clash of armour, and the strife of spears;
But o'er his neck his waving mane reclin'd,
Spreads to the gale and wantons to the wind:
He spurns the field, fierce, terrible and strong.
And rolls the earth back as he shoots along.
"Lo! where their strife the distant warriors wage,
The neighing courser snuffs the sanguine rage;
While roaring trumpets and the dire affray
Provoke his laughter on that dreadful day;
More loud he snorts, more terrible he foams,
When nearer still the storm of battle comes;
And mingling roars are dreadful on the heath,
In shouts of vict'ry and in groans of death."

THE PROPHECY OF BALAAM.

Numbers: Chapter xxiii. xxiv.

AN IRREGULAR ODE.

Written, anno. 1773.

I.

ON lofty Peor's brow,
That rears its forehead to the sky,
And sees the airy vapours fly,
And clouds in bright expansion sail below,
Sublime the prophet stood,
Beneath its pine-clad side,
The distant world her various landscape yields;
Winding vales and lengthening fields,
Streams in sunny maze that flow'd;
Stretch'd immense in prospect wide,
Forests green'd in summer's pride;
Waving glory gilds the main,
The dazling sun ascending high;
While earth's blue verge at distance dimly seen,
Spreads from the aching sight, and fades into the sky.

II.

Beneath his feet along the level plain,
The host of Israel stretch'd in deep array;
Their tents rose frequent on the enamell'd green;
Bright to the winds the colour'd streamers play.
Red from the slaughter of their foes,
In awful steel the embattled heroes stood;
High o'er the shaded ark in terror rose
The cloud, the dark pavilion of their God.
Before the Seer's unwilling eyes,
The years unborn ascend in sight,
He saw their op'ning morn arise,
Bright in the sunshine of the fav'ring skies;
While from th' unsufferable light,
Flee the dire Demons of opposing night.
No more, elate with stygian aid,
He waves the wand's enchanted pow'r,
And baleful thro' the hallow'd glade,
His magic footsteps rove no more.
Fill'd with prophetic fire, he lifts his hand,
O'er the dim host in deep array,
And aw'd by Heav'n's supreme command,
Pours forth the rapture of the living lay.

III.

Fair, O Israel, are thy tents!
Blest the banners of thy fame!
Blest the dwelling of the saints,
Where their God displays his name!
Fair as these vales that stretch their lawns so wide,
As gardens smile in flowery meadows fair,
As rising cedars on the streamlet's side,
That lift their branches to the fragrant air!
Vain is magic's deadly force,
Vain the dire enchanter's spell,
Waving wand, or charmed curse,
Vain the pride, the rage of hell!
From Peor's lofty brow,
I see the eternal pow'rs reveal'd,
And all the lengthen'd plains below
O'ershrouded by th' Almighty shield!
God, their guardian God, descends,
And o'er the favor'd host Omnipotence extends.

IV.

And see, bright Judah's star ascending,
Fires the east with crimson day,
Aweful o'er his foes impending,

Pours wide the lightning of his ray,
And flames destruction on the opposing world!
Death's broad banners, dark, unfurl'd,
Wave o'er his blood-encircled way!
Scepter'd king of Moab, hear
Deeds, that future times await,
Deadly triumph, war severe,
Israel's pride, and Moab's fate!
What echoing terrors burst upon my ear!
What awful forms in ghastly horror rise!
Empurpled rage, pale ruin, heart-struck fear,
In scenes of blood ascend, and skim before my eyes!

V.

Dimly on the skirt of night
O'er thy sons the cloud impends,
Louring storm with wild affright
Loud th' astonish'd ether rends.
Long hosts, emblaz'd with sun-bright shields appear,
And victory severe
Sits on their lightning swords along the shores,
Arm'd with the bolts of fate,
Impending navies wait;
Above, around, the shout of ruin roars.
For nought avails, that clad in spiry pride,
Thy rising cities glitter'd on the day;
The vengeful arms wave devastation wide,
And give thy pompous domes to mouldering flames a prey.

VI.

Edom bows her lofty head;
Seer submits her vanquish'd lands;
Amalek, of hosts the dread,
Sinks beneath their wasting hands.
See, whelm'd in smoky heaps, the ruin'd walls,
Rise o'er thy sons' unhappy grave;
Low their blasted glory falls;
Vain the pride that could not save!
Israel's swords arrest their prey;
Back to swift fate thy frighted standards turn;
Black desolation rolls along their way;
War sweeps in front, and flames behind them burn.
And death and dire dismay
Unfold their universal grave, and ope the mighty urn.

[*Trumbull.*]

SINGULAR RUSSIAN CEREMONIES.

The Greek Church has some similarity with the Latin in point of ceremonies, but exceeds it, which is not saying a little, in superstitious rites. Among others, for example, annually on the 6th of January, twelfth-day, as it is called with us, a singular feast is solemnized, denominated by the Russians the blessing of the waters. For this ceremony at St. Petersburg, a sort of wooden chapel or tabernacle, painted green and stuck about with boughs of fir, is constructed on the ice of the Neva, between the admiralty and the imperial palace. This little building is covered with a dome, resting on eight small columns, on which stands the figure of John the baptist with the cross in his hand, amidst bulrushes; the inside of the edifice being decorated with paintings representing the baptism of Jesus, his transfiguration, and other transactions of his life. From the centre of the dome is suspended by a chain a monstrous large Holy Ghost of wood over the aperture in the ice, round which are spread rich carpets. This little temple is entirely surrounded with palisadoes, which are also ornamented with fir branches; the space within being likewise covered with carpets. A sort of gallery round the building communicates with a window of the palace, from which the imperial family come forth to attend the ceremony (For several years past the empress and her grand children only saw the solemnity from the windows of the palace.) The ceremony begins immediately when

the regiments of guards have taken their station on the river. Then the archbishop appears amid the sound of church bells and the firing of the cannon of the fortress, and proceeds along the carpets, attended by his train of bishops and other ecclesiastics, into this little church, where, standing at the hole in the ice, he dips his crucifix three times in the water, at the same time repeating prayers, and concludes with a particular one to the great saint Nicholas, which done, the water is accounted blessed. The prelate then sprinkles with it all the surrounding multitude, and the banners of all the regiments which are at that time in Petersburg. The consecration ended, he retires ; and now the people press in crowds to the hole in the ice, where they drink it with pious avidity ; mothers, notwithstanding the cold, dip their naked babes in the stream, and men and women pour it on their heads ; every one holds it a duty to take home a vessel of the water, in order to purify their houses, and for the cure of certain diseases, for which it is affirmed to be a powerful specific. During which four popes,* one at each corner of the aperture, chant a sort of litany for the occasion.

On Palm Sunday, which is a great day in Russia, the patriarch, mounted on a horse, represented our Saviour riding into Jerusalem. The tzar used to go from the castle, with the patriarch, to the church which is called Jerusalem. After a number of people, whose business it was to clear the way, followed a very large chariot drawn by six horses, in the manner of a pageant ; in this chariot was placed a tree, with apples, grapes and figs tied upon its branches, and a number of boys about it, with green twigs and boughs in their hands. All the boyars and nobility of the court attended this magnificent ceremony, and joined in the exclamation of "*Hosannah to the son of David! Blessed is he that cometh in the name of the Lord! Hosannah in the highest!*" as the patriarch moved along, clothed all in white. The tzar, supported by two boyars, and with the imperial diadem on his head, led the horse by the bridle, which was three or four yards in length. The patriarch wore on his head the great patriarchal infula or mitre, richly set with jewels. In his right hand he held a cross of gold, embellished with a profusion of diamonds, and other precious stones, with which he made the sign of the cross over the multitude that thronged about him with great reverence and devotion, expressed by genuflections and prostrations. The horse on which he sat was adorned with splendid trappings and the richest caparisons, but disguised, so as to bear somewhat of the resemblance of an ass. On each side of the patriarch went several bishops on foot, clothed all in white, and holding thuribles in their hands. The pictures of saints, the chalice, books, bells, tapers, and other things used at mass, as well as the rest of the church ornaments, were borne by the superior clergy, some of whom also carried the consecrated banners of the saints. The way from the palace to the Crescent was all laid with scarlet cloth. At this place it was that the patriarch used first to take horse. He found it tied to a pale, and sent two of the bishops to untie it, and bring it to him. As the procession pas-

* The Clergy, generally, are called Popes in Russia.

sed along, some of the people pulled off their upper garments, and spread them in the road ; others, who had more piety, purchased cloths and silks of several yards in length, on purpose ; and the rest, who had but little covering, and no money, contented themselves with cutting branches and boughs from the birch trees, and strewed them in the way.

Thus they proceeded to the beforementioned church ; where having stayed above half an hour, they returned in the same order, till they came to a sort of stage or platform, where the patriarch presented the tzar and the principal boyars with palm twigs ; after which he took off the tzar's crown, and laid it in a silver dish, and then gave him the diamond cross to kiss. This being done by the tzar with a very profound reverence, the patriarch lifted up the cross, and waved it aloft on different sides, first towards those upon the platform, and then towards the people in general, who at this instant prostrated themselves flat upon the ground. The whole ceremony was concluded by singing a number of hymns ; and the patriarch, as an acknowledgment to the sovereign for leading his horse, presented him with a purse of 200 rubles. [*Tooke's Russia.*]

FROM A LANSINGBURG PAPER OF AUGUST 26.

CONSECRATIONS.

ON Thursday last, the newly erected Episcopal Church at Troy, was consecrated by the Right Rev. Bishop Moore, under the denomination of *St. Paul's Church.* The bishop was assisted on this occasion by several of the neighbouring clergy, and a very crowded and respectable congregation attended divine service, joining with becoming decency in the sacred offices of the day. The Bishop's deed of consecration was read by the Rev. Mr. Beasley. The consecration service being performed, prayers were read by the Rev. Mr. Stebbins, and a most impressive discourse, adapted to the solemnity of the occasion, was delivered by the Bishop, from Exodus, ch. iii. *v.* 5, which was received by the numerous auditors with the most profound silence and marked attention. The religious duties of the morning were concluded with the administration of the Holy Sacrament of the Lord's Supper by the Bishop, of which the clergy, and a very considerable number of the congregation were partakers.—In the afternoon, after divine service, the Right of Confirmation was administered by the Bishop, when, we are told, about sixty persons were confirmed. A suitable discourse was delivered, with great effect, on this occasion, by the Rev. Mr. Beasley, from Prov. ch. iv. *v.* 18.

On Friday last, also, the ceremony of the consecration of the recently built Episcopal Church in this village, was performed with the like solemnities as at Troy, by the Right Rev. Bishop, whose deed of consesration, giving to it the name of *Trinity Church*, was read by the Rev. Mr. Lilly, (from South Carolina) who also read prayers on this occasion. The consecration sermon, which was well adapted,

was preached by the Rev. Mr. Judd, from Matt. ch. xxi. *v.* 13, and was attended to, as it well deserved, with deep attention by the numerous and respectable auditors assembled to witness and join in the solemn services. In this church too, the sacrament of the Lord's Supper was administered to the clergy and a considerable number of communicants. In the afternoon the service of the church, according to its established usage, was performed, and a most admirable discourse, from Matt. ch. iii. *v.* 15, adapted to the office of confirmation, recommending and forcibly urging a due observance of the divine ordinances, was delivered, with his usual pathos and impressive manner, by the Right Rev. Bishop, who confirmed in this church between forty and fifty persons. This office concluded the services of the day.

On Sunday also, at Schenectady, the Rev. Mr. *Stebbins* was ordained a Presbyter of the Protestant Episcopal Church.

To-morrow, Wednesday the 27th inst. a confirmation is intended to be holden in Ballstown, and on Friday the 29th, the newly erected Church at Charlton will be consecrated by the Bishop, who, we are informed, is on his way to Utica, to consecrate the Episcopal Church lately built there, and to discharge other Episcopal duties there and in the neigbourhood.

Thus we see, and cannot but be impressed with gratitude and admiration at the sight, places of public worship rapidly increasing with our increasing population and prosperity, in the very heart of our country, which, but a few years since, was a rude and howling wilderness. How greatly must the philosopher, the patriot and the christian exult in the prospect!

The Albany Gazette since informs, that on Sunday, the 7th of September, the Church at Utica was consecrated, with the usual solemnities on such occasions. A number of the Clergy were present, and assisted the Bishop in the services of the day. On the Wednesday following, the solemn rite of Confirmation was also administered at *Paris*, to a number of serious and devoutly disposed persons of that village.

ANECDOTES OF DR. BARROW.

DR. WALTER POPE, in his life of Bishop Ward, of Salisbury, has given some very entertaining anecdotes of that profound divine and mathematician Dr. Barrow, of which we shall here select one or two.

"We were once going," says the pleasant biographer, "from Salisbury to London, he in the coach with the bishop, and I on horseback; as he was entering the coach, I perceived his pockets sticking out nearly half a foot, and said to him, "What have you got in your pockets?" He replied, "sermons." "Sermons," said I; "give them to me, my boy shall carry them in his portmanteau, and ease you of the luggage." "But," said he, "suppose your boy should be robbed?" "That is pleasant," said I, "do you think there are parsons padding upon the road for sermons?" "Why

what have you ?" said he, " it may be five or six guineas ; I hold my sermons at a greater rate, they cost me much pains and time." " Well then," said I, " if you will insure my five or six guineas against lay-padders, I'll secure your bundle of sermons against ecclesiastical highwaymen."

" This was agreed to ; he emptied his pockets, and filled my portmanteau with divinity, and we had the good fortune to come safe to our journey's end, without meeting either sort of the padders forementioned, and to bring both our treasures to London."

The sermons of this great man are of unusual length, but they are of incomparable excellence. Charles the second used to call him an unfair preacher, because whatever subject he took, he exhausted it, and left nothing for others to prove or illustrate.

" The sermon of the greatest length," says Dr. Pope, " was that concerning charity, before the Lord Mayor and Aldermen at the Spital, in speaking which he spent three hours and a half. Being asked, after he came down from the pulpit, whether he was not tired : " Yes indeed," said he, " I began to be weary with standing so long."

ROAD TO HEAVEN.

A worthy clergyman in the country, caused a road to be made through his grounds for the accommodation of the neighbourhood. While he was superintending the workmen, a nobleman rode by, whose life was not quite so regular as it ought to have been. As he passed, he accosted the clergyman thus—" Well, Doctor, for all your pains, I take it this is not the road to heaven." " *True*," replied he, " for if it had been, I should have wondered at seeing your lordship here."

☞ A piece dated from *Long-Island* is received, and shall appear in our next.

In the absence of the Editor, the first half sheet of this number was worked off with several errors, which the reader is desired to correct.—Page 321, seventh line from top, for *positions* read *portions*. Same page line 14, from bottom; for *peace* read *space*. Page 322, line 14, from top, erase *it*. Page 324, line 20, from bottom, for *worketh* read *waiteth*. Page 326, line 14, from top, for *hence* read *have*. Same page, line 14, from bottom, for *necessary* read *necessarily*.

Egypt, and bury me in their burying place: And he said, I will do as thou hast said. And he said, swear unto me: And he sware unto him. And Israel bowed himself upon the bed's head; that is to say, in devotion to God. Yea, so very earnest was Jacob in this his last request, that, when he was blessing his sons, he renewed his charge to them with greater precision, pointing out the ancient burying ground, and the purchasing thereof, in these words, Gen. xlix. 29, to the end; *And he charged them, and said unto them, I am to be gathered unto my people: Bury me with my father, in the cave that is in the field of Ephron the Hittite; in the cave that is in the field of Machpelah, which is before Mamre, in the land of Canaan, which Abraham bought, with the field of Ephron the Hittite, for a possession of a burying place. (There they buried Abraham and Sarah his wife, and there they buried Isaac and Rebekah, and there I buried Leah.) The purchase of the field, and of the cave, that is therein, was from the children of Heth. And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people.* Be it remarked, by the bye, that in chap. xlviii. ver. 2, it is said, that *Israel strengthened himself, and sat upon the bed;* which he seems to have done as upon a seat of judicature or authority: And whether or not a common expression in a neighbouring nation, *viz. A bed of justice*, be derived from this ancient pattern, let the learned and curious determine. Then it is said, as above, that *he gathered up his feet in the bed;* meaning, his entire resignation to the call of God, or, as if he expired, at his own will, even as Christ did, a type of whom he was.

According to the oath of Joseph, so it was performed. Pharaoh frankly consented to his fulfilling it, though he might have pretended important business to have detained Joseph from any such journey, as he was prime minister in Egypt. So sacred was the regard, which this heathen king entertained for the religion of an oath even in another man, that he could not think of his violating it for his sake; which Christian kings and princes, who play fast and loose with their own oaths, would do well to consider and lay to heart. Gen. l. 5, 6.

Joseph imitated the example of his father with an improvement upon it; for he took an oath, not only of his brethren, but likewise of all their families, to carry up his bones to the ancient burying ground. *And Joseph said unto his brethren, I die: And God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence*, Gen. l. 24, 25; so very natural, and worthy of imitation, is it, to desire to be buried with our forefathers. *And Moses took the bones of Joseph with him:* [about 144 years after his death] *for he had straitly sworn the children of Israel, saying, God will surely visit you, and ye shall carry up my bones away hence with you*, Exod. xiii. 19. *And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem, for an hundred pieces of silver, and it became the inheritance of the children of*

Joseph; Josh. xxiv. 32. They thought proper to bury Joseph in that portion of land, which his father Jacob had given him, (see Gen. xlviii. 22, compared with chap. xxxiii. 19, and John iv. 5,) as his personal property, rather than in the cave of Machpelah, which, perhaps, might not be large enough to contain all the bodies that were at the same time brought up out of the land of Egypt. For, though we are not told what became of Joseph's brethren and kindred, who died in Egypt, yet, without doubt, their bodies were carried into the land of Canaan, to be buried there, as they would have the same desire, and give the same charge concerning their bodies. And, indeed, a tradition prevailed among the Jews, that they were all carried thither with the bones of that great man, Joseph; which is confirmed by the words in Acts vii. 15, 16. *So Jacob went down into Egypt, and died, he and our fathers, and were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.* This as to the Patriarchal people.

[To be continued.]

POETRY.

DESCRIPTION OF JEHOVAH,

Psalm 18—*By Dr. Ladd.*

HE spoke: and lo! the heavens were bow'd,
High on cherubic wings he rode,
Majestic to behold.

Profoundest night, the black abyss,
And the thick gloom of all the skies,
Beneath his feet were roll'd.

Tempestuous winds about him past;
Sublime upon each winged blast,
The great Jehovah came.

He flew abroad, all cloth'd in fire,
But bade thick clouds of smoke aspire,
To wrap the awful flame.

Enfolding skies his brightness veil'd:
And, in the depth of night, conceal'd,
His dread pavilion stood.

The blacken'd clouds around him sweep,
And the dark waters of the deep,
Enthrone their sov'reign God.

'Midst pealing thunders, fire and smoke,
Jehovah awful silence broke,
And shook the pow'rs beneath.

The rapid lightnings of the sky,
In awful dread of the MOST HIGH,
Were scatter'd by his breath.

THE WAR-HORSE.

PARAPHASED FROM JOB.

By the same.

"And hast thou given the horse strength, hast thou clothed his neck with thunder?"

AGAIN th' Almighty from the whirlwind broke,
And thus to Job, in stern continuance spoke:
"Didst thou the horse with strength unequall'd mould,
Whose lofty neck the writhen thunders fold?
And canst thou make th'intrepid courser fly,
When steely dangers glitter in his eye?

"See! all around him spreads the flamy cloud,
Spurn'd from his nostrils, while he snorts aloud,
Trembling with vigour, how he paws the ground,
And hurls the thunder of his strength around!
Behold! he pants for war, and scorning flight,
Collects his strength, and rushes to the fight.

"When clouds of darts a sable horror spread,
And the full quiver rattles o'er his head:
To him no dread the sound of battle bears,
The clash of armour, and the strife of spears;
But o'er his neck his waving mane reclin'd,
Spreads to the gale and wantons to the wind:
He spurns the field, fierce, terrible and strong.
And rolls the earth back as he shoots along.
"Lo! where their strife the distant warriors wage,
The neighing courser snuffs the sanguine rage;
While roaring trumpets and the dire affray
Provoke his laughter on that dreadful day;
More loud he snorts, more terrible he foams,
When nearer still the storm of battle comes;
And mingling roars are dreadful on the heath,
In shouts of vict'ry and in groans of death."

THE PROPHECY OF BALAAM.

Numbers: Chapter xxiii. xxiv.

AN IRREGULAR ODE.

Written, anno. 1773.

I.

ON lofty Peor's brow,
That rears its forehead to the sky,
And sees the airy vapours fly,
And clouds in bright expansion sail below,
Sublime the prophet stood,
Beneath its pine-clad side,
The distant world her various landscape yields;
Winding vales and lengthening fields,
Streams in sunny maze that flow'd;
Stretch'd immense in prospect wide,
Forests green'd in summer's pride;
Waving glory gilds the main,
The dazling sun ascending high;
While earth's blue verge at distance dimly seen,
Spreads from the aching sight, and fades into the sky.

II.

Beneath his feet along the level plain,
The host of Israel stretch'd in deep array;
Their tents rose frequent on the enamell'd green;
Bright to the winds the colour'd streamers play.
Red from the slaughter of their foes,
In awful steel the embattled heroes stood;
High o'er the shaded ark in terror rose
The cloud, the dark pavilion of their God.
Before the Seer's unwilling eyes,
The years unborn ascend in sight,
He saw their op'ning morn arise,
Bright in the sunshine of the fav'ring skies;
While from th' unsufferable light,
Flee the dire Demons of opposing night.
No more, elate with stygian aid,
He waves the wand's enchanted pow'r,
And baleful thro' the hallow'd glade,
His magic footsteps rove no more.
Fill'd with prophetic fire, he lifts his hand,
O'er the dim host in deep array,
And aw'd by Heav'n's supreme command,
Pours forth the rapture of the living lay.

III.

Fair, O Israel, are thy tents!
Blest the banners of thy fame!
Blest the dwelling of the saints,
Where their God displays his name!
Fair as these vales that stretch their lawns so wide,
As gardens smile in flowery meadows fair,
As rising cedars on the streamlet's side,
That lift their branches to the fragrant air!
Vain is magic's deadly force,
Vain the dire enchanter's spell,
Waving wand, or charmed curse,
Vain the pride, the rage of hell!!
From Peor's lofty brow,
I see the eternal pow'rs reveal'd,
And all the lengthen'd plains below
O'ershrouded by th' Almighty shield!
God, their guardian God, descends,
And o'er the favor'd host Omnipotence extends.

IV.

And see, bright Judah's star ascending,
Fires the east with crimson day,
Aweful o'er his foes impending,

Pours wide the lightning of his ray,
And flames destruction on the opposing world!
Death's broad banners, dark, unfurl'd,
Wave o'er his blood-encircled way!
Scepter'd king of Moab, hear
Deeds, that future times await,
Deadly triumph, war severe,
Israel's pride, and Moab's fate!
What echoing terrors burst upon my ear!
What awful forms in ghastly horror rise!
Empurpled rage, pale ruin, heart-struck fear,
In scenes of blood ascend, and skim before my eyes!

V.

Dimly on the skirt of night
O'er thy sons the cloud impends,
Louring storm with wild affright
Loud th' astonish'd ether rends.
Long hosts, emblaz'd with sun-bright shields appear,
And victory severe
Sits on their lightning swords along the shores,
Arm'd with the bolts of fate,
Impending navies wait;
Above, around, the shout of ruin roars.
For nought avails, that clad in spiry pride,
Thy rising cities glitter'd on the day;
The vengeful arms wave devastation wide,
And give thy pompous domes to mouldering flames a prey.

VI.

Edom bows her lofty head;
Seer submits her vanquish'd lands;
Amalek, of hosts the dread,
Sinks beneath their wasting hands.
See, whelm'd in smoky heaps, the ruin'd walls,
Rise o'er thy sons' unhappy grave;
Low their blasted glory falls;
Vain the pride that could not save!
Israel's swords arrest their prey;
Back to swift fate thy frighted standards turn;
Black desolation rolls along their way;
War sweeps in front, and flames behind them burn.
And death and dire dismay
Unfold their universal grave, and ope the mighty urn.

[*Trumbull.*]

SINGULAR RUSSIAN CEREMONIES.

The Greek Church has some similarity with the Latin in point of ceremonies, but exceeds it, which is not saying a little, in superstitious rites. Among others, for example, annually on the 6th of January, twelfth-day, as it is called with us, a singular feast is solemnized, denominated by the Russians the blessing of the waters. For this ceremony at St. Petersburg, a sort of wooden chapel or tabernacle, painted green and stuck about with boughs of fir, is constructed on the ice of the Neva, between the admiralty and the imperial palace. This little building is covered with a dome, resting on eight small columns, on which stands the figure of John the baptist with the cross in his hand, amidst bulrushes; the inside of the edifice being decorated with paintings representing the baptism of Jesus, his transfiguration, and other transactions of his life. From the centre of the dome is suspended by a chain a monstrous large Holy Ghost of wood over the aperture in the ice, round which are spread rich carpets. This little temple is entirely surrounded with palisadoes, which are also ornamented with fir branches; the space within being likewise covered with carpets. A sort of gallery round the building communicates with a window of the palace, from which the imperial family come forth to attend the ceremony (For several years past the empress and her grand children only saw the solemnity from the windows of the palace.) The ceremony begins immediately when

the regiments of guards have taken their station on the river. Then the archbishop appears amid the sound of church bells and the firing of the cannon of the fortress, and proceeds along the carpets, attended by his train of bishops and other ecclesiastics, into this little church, where, standing at the hole in the ice, he dips his crucifix three times in the water, at the same time repeating prayers, and concludes with a particular one to the great saint Nicholas, which done, the water is accounted blessed. The prelate then sprinkles with it all the surrounding multitude, and the banners of all the regiments which are at that time in Petersburg. The consecration ended, he retires; and now the people press in crowds to the hole in the ice, where they drink it with pious avidity; mothers, notwithstanding the cold, dip their naked babes in the stream, and men and women pour it on their heads; every one holds it a duty to take home a vessel of the water, in order to purify their houses, and for the cure of certain diseases, for which it is affirmed to be a powerful specific. During which four popes,* one at each corner of the aperture, chant a sort of litany for the occasion.

On Palm Sunday, which is a great day in Russia, the patriarch, mounted on a horse, represented our Saviour riding into Jerusalem. The tzar used to go from the castle, with the patriarch, to the church which is called Jerusalem. After a number of people, whose business it was to clear the way, followed a very large chariot drawn by six horses, in the manner of a pageant; in this chariot was placed a tree, with apples, grapes and figs tied upon its branches, and a number of boys about it, with green twigs and boughs in their hands. All the boyars and nobility of the court attended this magnificent ceremony, and joined in the exclamation of "*Hosannah to the son of David! Blessed is he that cometh in the name of the Lord! Hosannah in the highest!*" as the patriarch moved along, clothed all in white. The tzar, supported by two boyars, and with the imperial diadem on his head, led the horse by the bridle, which was three or four yards in length. The patriarch wore on his head the great patriarchal infula or mitre, richly set with jewels. In his right hand he held a cross of gold, embellished with a profusion of diamonds, and other precious stones, with which he made the sign of the cross over the multitude that thronged about him with great reverence and devotion, expressed by genuflections and prostrations. The horse on which he sat was adorned with splendid trappings and the richest caparisons, but disguised, so as to bear somewhat of the resemblance of an ass. On each side of the patriarch went several bishops on foot, clothed all in white, and holding thuribles in their hands. The pictures of saints, the chalice, books, bells, tapers, and other things used at mass, as well as the rest of the church ornaments, were borne by the superior clergy, some of whom also carried the consecrated banners of the saints. The way from the palace to the Crescent was all laid with scarlet cloth. At this place it was that the patriarch used first to take horse. He found it tied to a pale, and sent two of the bishops to untie it, and bring it to him. As the procession pas-

* The Clergy, generally, are called Popes in Russia.

sed along, some of the people pulled off their upper garments, and spread them in the road; others, who had more piety, purchased cloths and silks of several yards in length, on purpose; and the rest, who had but little covering, and no money, contented themselves with cutting branches and boughs from the birch trees, and strewed them in the way.

Thus they proceeded to the beforementioned church; where having stayed above half an hour, they returned in the same order, till they came to a sort of stage or platform, where the patriarch presented the tzar and the principal boyars with palm twigs; after which he took off the tzar's crown, and laid it in a silver dish, and then gave him the diamond cross to kiss. This being done by the tzar with a very profound reverence, the patriarch lifted up the cross, and waved it aloft on different sides, first towards those upon the platform, and then towards the people in general, who at this instant prostrated themselves flat upon the ground. The whole ceremony was concluded by singing a number of hymns; and the patriarch, as an acknowledgment to the sovereign for leading his horse, presented him with a purse of 200 rubles. [*Tooke's Russia.*]

FROM A LANSINGBURG PAPER OF AUGUST 26.

CONSECRATIONS.

ON Thursday last, the newly erected Episcopal Church at Troy, was consecrated by the Right Rev. Bishop Moore, under the denomination of *St. Paul's Church.* The bishop was assisted on this occasion by several of the neighbouring clergy, and a very crowded and respectable congregation attended divine service, joining with becoming decency in the sacred offices of the day. The Bishop's deed of consecration was read by the Rev. Mr. Beasley. The consecration service being performed, prayers were read by the Rev. Mr. Stebbins, and a most impressive discourse, adapted to the solemnity of the occasion, was delivered by the Bishop, from Exodus, ch. iii. *v.* 5, which was received by the numerous auditors with the most profound silence and marked attention. The religious duties of the morning were concluded with the administration of the Holy Sacrament of the Lord's Supper by the Bishop, of which the clergy, and a very considerable number of the congregation were partakers.—In the afternoon, after divine service, the Right of Confirmation was administered by the Bishop, when, we are told, about sixty persons were confirmed. A suitable discourse was delivered, with great effect, on this occasion, by the Rev. Mr. Beasley, from Prov. ch. iv. *v.* 18.

On Friday last, also, the ceremony of the consecration of the recently built Episcopal Church in this village, was performed with the like solemnities as at Troy, by the Right Rev. Bishop, whose deed of consesration, giving to it the name of *Trinity Church*, was read by the Rev. Mr. Lilly, (from South Carolina) who also read prayers on this occasion. The consecration sermon, which was well adapted,

was preached by the Rev. Mr. Judd, from Matt. ch. xxi. *v.* 13, and was attended to, as it well deserved, with deep attention by the numerous and respectable auditors assembled to witness and join in the solemn services. In this church too, the sacrament of the Lord's Supper was administered to the clergy and a considerable number of communicants. In the afternoon the service of the church, according to its established usage, was performed, and a most admirable discourse, from Matt. ch. iii. *v.* 15, adapted to the office of confirmation, recommending and forcibly urging a due observance of the divine ordinances, was delivered, with his usual pathos and impressive manner, by the Right Rev. Bishop, who confirmed in this church between forty and fifty persons. This office concluded the services of the day.

On Sunday also, at Schenectady, the Rev. Mr. *Stebbins* was ordained a Presbyter of the Protestant Episcopal Church.

To-morrow, Wednesday the 27th inst. a confirmation is intended to be holden in Ballstown, and on Friday the 29th, the newly erected Church at Charlton will be consecrated by the Bishop, who, we are informed, is on his way to Utica, to consecrate the Episcopal Church lately built there, and to discharge other Episcopal duties there and in the neigbourhood.

Thus we see, and cannot but be impressed with gratitude and admiration at the sight, places of public worship rapidly increasing with our increasing population and prosperity, in the very heart of our country, which, but a few years since, was a rude and howling wilderness. How greatly must the philosopher, the patriot and the christian exult in the prospect!

The Albany Gazette since informs, that on Sunday, the 7th of September, the Church at Utica was consecrated, with the usual solemnities on such occasions. A number of the Clergy were present, and assisted the Bishop in the services of the day. On the Wednesday following, the solemn rite of Confirmation was also administered at *Paris*, to a number of serious and devoutly disposed persons of that village.

ANECDOTES OF DR. BARROW.

DR. WALTER POPE, in his life of Bishop Ward, of Salisbury, has given some very entertaining anecdotes of that profound divine and mathematician Dr. Barrow, of which we shall here select one or two.

"We were once going," says the pleasant biographer, "from Salisbury to London, he in the coach with the bishop, and I on horseback; as he was entering the coach, I perceived his pockets sticking out nearly half a foot, and said to him, "What have you got in your pockets?" He replied, "sermons." "Sermons," said I; "give them to me, my boy shall carry them in his portmanteau, and ease you of the luggage." "But," said he, "suppose your boy should be robbed?" "That is pleasant," said I, "do you think there are parsons padding upon the road for sermons?" "Why

what have you ?" said he, " it may be five or six guineas ; I hold my sermons at a greater rate, they cost me much pains and time." " Well then," said I, " if you will insure my five or six guineas against lay-padders, I'll secure your bundle of sermons against ecclesiastical highwaymen."

" This was agreed to ; he emptied his pockets, and filled my portmanteau with divinity, and we had the good fortune to come safe to our journey's end, without meeting either sort of the padders forementioned, and to bring both our treasures to London."

The sermons of this great man are of unusual length, but they are of incomparable excellence. Charles the second used to call him an unfair preacher, because whatever subject he took, he exhausted it, and left nothing for others to prove or illustrate.

" The sermon of the greatest length," says Dr. Pope, " was that concerning charity, before the Lord Mayor and Aldermen at the Spital, in speaking which he spent three hours and a half. Being asked, after he came down from the pulpit, whether he was not tired : " Yes indeed," said he, " I began to be weary with standing so long."

ROAD TO HEAVEN.

A worthy clergyman in the country, caused a road to be made through his grounds for the accommodation of the neighbourhood. While he was superintending the workmen, a nobleman rode by, whose life was not quite so regular as it ought to have been. As he passed, he accosted the clergyman thus—" Well, Doctor, for all your pains, I take it this is not the road to heaven." " *True*," replied he, " for if it had been, I should have wondered at seeing your lordship here."

☞ A piece dated from *Long-Island* is received, and shall appear in our next.

In the absence of the Editor, the first half sheet of this number was worked off with several errors, which the reader is desired to correct.—Page 321, seventh line from top, for *positions* read *portions*. Same page line 14, from bottom; for *peace* read *space*. Page 322, line 14, from top, erase *it*. Page 324, line 20, from bottom, for *worketh* read *waiteth*. Page 326, line 14, from top, for *hence* read *have*. Same page, line 14, from bottom, for *necessary* read *necessarily*.

under their particular auspices, it were perhaps but a matter of course to foster the nursling of their parentage. We cannot dismiss the subject, however, without assuring them that we cherish a lively remembrance of their friendly offices.

Let no one object that a view to our own temporal emolument makes us thus earnest and engaged; for we admit that in a great measure it is so. Nor do we know of any law, human or divine, that forbids it should be so. While we use our best endeavours to promote the spiritual welfare of our fellow-men, we know and remember what our divine Master hath said, that the labourer is worthy of his hire. *While we sincerely strive to deserve that hire, we solicit no other reward than the means of becoming more extensively useful. To give variety, interest and usefulness to the matter, with neatness and accuracy of execution, has been, and will continue to be our endeavour. If this be to deserve approbation and encouragement, we hope it will not be withholden by our friends and the public.*

But that a publication of this kind may long continue to deserve patronage, there is need of the combined efforts of many, in furnishing materials. The exertions of a single individual in the editorial department, however assiduous he may be, will always fail of producing sufficient variety and originality to make it interesting. Here again our main dependance is on the Clergy. For the aid we have received in this way, we are almost solely indebted to them. For their contributions, though much less than we hoped they would be, they have our sincere thanks. For the future, we earnestly solicit their attention to the subject. Let them consider the honour of the Church, as at stake, in supporting an establishment of their own creation: Let it not be said that either talents or zeal, are wanting. Let them call to mind the old adage, that "many hands make light work"; and let their zeal lighten the labour of furnishing now and then an essay, or an article of intelligence. If this should be thought more than they can engage to do, a naked hint or suggestion of subjects they wish to see discussed, would be thankfully received. There is almost no one but must have treasured up some thoughts, and made some floating observations upon opinions, doctrines and practices, that have escaped the notice of others, or are at present out of their view. These, if communicated in the simple form of proposals *or* queries, *might open the way to many useful discussions. Those who are accustomed to composition, know well of what signal benefit is often the slightest hint; to what a wide field of thought it may lead the mind, which would have remained hidden, but for that hint. On any suggestions of this nature that may be thought worthy, the Editor will bestow his attention, or invite others to undertake the task.*

Once more, and to close these remarks, which perhaps are already too extended, we most seriously repeat our solicitation to every Churchman, to lend us his assistance in support of this publication for the approaching year; and without which, or some far more spirited exertions than have yet been elicited to it, all hopes of its usefulness will eventually prove delusive. That those who listen may be assured that we solicit not for ourselves alone, but for a work which enjoys the approbation of the highest Episcopal Authority, we think it meet to subjoin the Recommendations which accompanied the prospectus of the present volume.

RECOMMENDATIONS.

THE Bishop and Clergy of the Episcopal Church in the Diocese of Connecticut, being fully persuaded that an enlargement of the CHURCHMAN'S MAGAZINE will be a useful improvement of the work, and render it more subservient to the good purposes for which it was originally instituted:—We, the Bishop of Connecticut, uniting with the undersigned Clergy, who are a Committee of Convocation for the above purpose, do hereby recommend it to the patronage and encouragement of all the members of the Episcopal Church.

ABRAHAM, *Bp. Connecticut.*
BELA HUBBARD, } *Committee*
ASHBEL BALDWIN, } *of*
TILLOTSON BRONSON, } *Convocation.*

We,

NEW-YORK, Nov. 18, 1808.

WE, whose names are subscribed, concurring that the above-mentioned publication will be an useful work, do hereby recommend it to the patronage and encouragement of the members of the Protestant Episcopal Church in this Diocese.

BENJAMIN MOORE, *Bishop of the Prot. Ep. Church in the state of New-York.*
JOHN BOWDEN, *D. D. Profr. of Moral Philosophy and Belles Lettres, C. C.*
ABRAHAM BEACH, *D. D. Assist. Minister of Trinity Church, New-York.*
JOHN HENRY HOBART, *an Assist. Minister of Trinity Church, New-York.*
WILLIAM HARRIS, *Rector of St. Mark's Church, in the Bowery, New-York.*
CAVE JONES, *an Assist. Minister of Trinity Church, New-York.*
EDW. D. BAKER, *Assist. Minister in the French Church du St. Esprit.*
THOMAS LYELL, *Rector of Christ Church, New-York.*

☞ *These gentlemen who may be disposed to aid the cause of Virtue and Religion by obtaining Subscribers for the Churchman's Magazine, are informed, that the terms of the next volume (commencing Feb. 1809) will continue the same as the present one. And it is also particularly requested, that the Publishers may be early informed (by the 1st of December next) of the number wanted in each city for the ensuing year. The terms and compensation to Agents are as follow, to wit:*

TERMS.

I. THE Magazine shall be printed monthly, on paper of a fair, good quality, and with a new type.

II. Each number shall consist of *forty pages octavo*, stitched in blue.

III. The price to subscribers will be ONE DOLLAR AND FIFTY CENTS per annum, payable in advance, except when some particular person or persons are responsible for quarterly payments.

IV. The allowance to Agents will be *twelve and a half per cent.* they being responsible for the Magazines that may be sent them.

V. A table of contents, with a title-page, will accompany every twelfth number of the work.

VI. The Magazine will be sent to the several agents and subscribers free of any expence (except by mail) when it can conveniently be done.

☞ Subscribers residing in the city of New-York will always have the Magazine left at their dwellings: Also, those residing in the country, who can be better accommodated by receiving them in that city, will have them regularly deposited at any place they may direct, free of expense. Subscriptions are received by Messrs. *T. & J. Swords*, Pearl-street; Messrs. *I. Riley & Co.* City Hotel, Broadway; and Mr. *James Waterman*, at the office of the Commercial Advertiser.